

VISVA-BHARATI NEWS

Volume III.

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B. Bose

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To Buddha

(Read at the Colombo Regal Theatre On Wesak Purnimaday.)

The world today is wild with the delirium of hatred, the conflicts are cruel and unceasing its anguish, crooked are its paths, tangled its bonds of greed. All creatures are crying for a new birth of Thine. Oh, Thou of boundless life, save them, rouse thine eternal voice of hope, let love's lotus with its inexhaustible treasure of honey open its petals in thy light.

O Serene, O Free, in thine immeasurable mercy and goodness wipe away all dark stains from the heart of this earth.

Thou giver of immortal gifts give us the power of renunciation and claim from us our pride. In the splendour of a new sunrise of wisdom let the blind gain their sight and let life come to the souls that are dead.

O Serene, O Free, in thine immeasurable mercy and goodness wipe away all dark stains from the heart of this earth.

Rabindranath Tagore

OURSELVES

With the present issue, we enter into the third year of our existence. Visva-Bharati News was meant to be nothing more than a monthly chronicle of our activities and to keep our friends and ex-students in touch with the life at Asrama. It is needless to stress that we will succeed in the object if only we get the whole-hearted co-operation of our ex-students and friends from outside. Their help, in whatever form it might be, will always be welcome.

MAHATMAJI'S VISIT TO SANTINIKETAN

It is expected that Mahatmaji will pay us a visit during his coming visit to Bengal. Gurudeva has sent him the following telegram.—“Mahatma Gandhi,—Lahore.

Hearty welcome to Bengal. Earnestly hope will not fail visiting Santiniketan.

Rabindranath.”

Santiniketan & Sriniketan

Gurudeva returned from Ceylon on the 23rd June and is now at the Asrama. He has just finished a new novel, named “Char Adhyaya.” (Four Chapters). The book will be published within the next month.

The asrama reopened on the first July after the summer holidays. A large number of new students from all parts of India have already been admitted, mostly in the Siksha-Bhavana. The First Year and Third Year classes will commence from the 7th inst.

Srijut Sudhir Chandra Ray has been appointed Adhyapaka in history and he has joined from the beginning of the present session. Srijut Ray took his M. A. in Modern History from the Dacca University and has already some teaching

experience, having served the Jagannath Intermediate College at Dacca as a Lecturer in History. We offer a hearty welcome to our new colleague.

Srijut Benoyendramohan Chaudhury has been appointed Adhyapaka of English in the Siksha-Bhavana. S. Chaudhury is an M. A. of the Calcutta University and had secured a First Class in that examination. He is a good sportsman as well and as such he will be a very valuable addition to the Asrama.

We regret to inform that Miss. Hem-bala Sen, Adhinetri of the Sree-Bhavana has resigned her appointment. She held the present post for over a decade and her familiar figure will be much missed here. But we feel certain that wherever she might be, her interest in Santiniketan will remain unabated and that should the necessity arise she will ever be ready to help us with the benefit of her rich and varied experience.

Sreejukta Protima Devi takes complete charge of the Sree-Bhavana as *Pronetri* from the 5th July and she will be assisted by Sreejukta Haimanti Devi as resident *Paridarshika*.

Professor C. L. Fabri has joined as Visiting Professor attached to the Vidya-Bhavana. He is accompanied by his wife, who is a talented artist. An exhibition of her works, mostly in oils will soon be exhibited at the Kalabhavana.

The Inspector of Colleges in the University of Calcutta will pay an official visit to the Siksha-Bhavana on the 15th of July. It is understood that he will be accompanied by Messrs. Harley, Pramanath Banerjee and Nibaran Chandra Ray.

S. Ramesh Chandra Ray Choudhury, late press manager of the “Indian Daily News Press” has been appointed as manager of the Santiniketan Press in place of S. Kalachand Dalal on his retirement. Henceforth all communications and payments should be made to the manager, Santiniketan Press, direct.

Stray Impressions of the Ceylon Visit.

It will be futile to dismiss Rabindranath's recent visit to Ceylon as a mere propaganda for raising funds for Visva-Bharati. Whatever might be the interpretation of the visit on this side of the ocean, the people of Ceylon not for a moment lost sight of the inner significance and importance of the occasion. For it was a gesture of fellowship and goodwill from the mother-country to Ceylon, which is just on the threshold of a national re-awakening. For well over a hundred years Ceylon has been neglectful of the rich heritage she shares with India, she had been too much dazzled and spiritually captivated by the spectacular success of the West and she had deliberately turned her face away from the native East. She looked upon the West for all inspiration and guidance. Imitation had become her sole aim in life and with what disastrous results !!

Of late there has been a stirring in the hearts of young Ceylon and a handful of enthusiasts are trying to find the way back to the fold of their own culture and tradition. It was this group which sponsored and arranged the present visit of Rabindranath and Santiniketan students to Ceylon, for they want guidance and inspiration. It is not for nothing that an admirer in welcoming the Poet to the shores of Lanka compared the visit to that of Mahinda, more than two thousand years back. Another friend wrote thus:—"He will pour into our hearts from his rich emotional and artistic experience a spiritual offering which will be second in importance only to that brought to us in the sublime mission of

Mahinda. It is the fellowship of the spirit which is the silken tie that binds us indissolubly to India. It seems singularly appropriate that the Poet-artist of Bengal should come to us at a critical juncture in our eventful history with a message of great import to the people. It may be that the love of mother India and close cultural contact with her will give birth to a Ceylonese renaissance."

... ..

Rabindranath arrived in Colombo on the 9th of May, accompanied by 20 students and a few teachers from Visva-Bharati by the motor vessel "Inchanga". It was a dark and dismal evening with continual sharp showers; the boat advertised to arrive at 5 did not reach the port till after 9. But thousands had braved the elements and were eagerly waiting at the jetty to receive the honoured guest and "the lyric singers of Santiniketan." The important persons of the Ceylon world were of course there and as the Poet's launch arrived at the jetty, he was garlanded and welcomed by Ceylon's First Minister Sir Baron D. Jayatilaka with the following simple and sincere words—"I extend to you a hearty welcome to this island and hope your stay in our midst will be a very pleasant one". A few of the more important people present such as the Crown Ministers, the Mayor of Colombo and others were introduced to the Poet and the short ceremony of welcome was over.

Such was the interest created by the visit that invitations came pouring in from all parts of Ceylon and representatives from institutions and cities crowded

into the halls of "Shri-Ramya", the beautiful and commodious residence of Mrs. Helen Wijewardene where Rabindranath stayed the whole period of his stay in Colombo. They were a determined set of people and refused to be rebuffed quite easily. The Poet had no other option but to yield and as a result, he toured throughout the length and breadth of the island from Matara, the Land's End of Ceylon to Jaffna in the extreme north. It was a most amazing feat of endurance and sustained enthusiasm—for one close upon his 75th year.

We visited Galle, Matara, Panadura, Kandy, Anuradhapura, Jaffna, and everywhere there were crowded programmes to go through. There was invariably a municipal address of welcome and a lot of photographing and still more garlanding. I should think that the flower growers in Ceylon must have done a pretty brisk business out of the visit.

The Indian Mercantile Chamber of Ceylon gave an address to Rabindranath and presented him with a purse of Rs. 5,500 for Visvabharati. Similarly, another Indian organisation, the Bose Sangam of Kandy presented a purse of Rs. 1,000. The rest of the money was raised from the performances. *Shap-mochan* was played to five crowded houses in Colombo alone and we could have filled up a few more houses, if we could have prolonged our stay in Colombo. Our box-office earnings broke all previous records in the island. There were many people who had seen all the five performances in Colombo and a few followed us even to the provinces.

The Education Department of Ceylon was keenly appreciative of our achievements and they specially arranged for two variety performances meant entirely for

school children. Later they approached us to send a few teachers from here to Ceylon to teach Art, Music and Dance there. Alas, our limitations are so great and we had to disappoint them. An Art Exhibition of Santiniketan pictures was held in Colombo and kept open for a week. It proved a great success and bus loads of people came every day even from the remotest villages and school children visited in very large numbers under the guidance of their teachers. On our side, we availed of the opportunity of our presence in Ceylon and our students visited the ancient art treasures and relics at Anuradhapura, Dumbola, Sigriya, Polonaruwa and other places. The presence of Sjt. Nandalal Bose in the party was a heavenly blessing and I am sure our students return home all the richer by their pilgrimage to the ancient shrines of art and architecture in Ceylon.

Colombo got the best out of the poet in the variety performance organised under the auspices of the Y. M. C. A. His recitations were marvellous and the audience sat enraptured and almost hypnotised by the magic of his voice. An elderly English gentleman—the Principal of a College, after Rabindranath had recited "আমি পরাণের সাথে খেলিব আজিকে মরণ খেলা" vehemently whispered into my ears: "And you want me to believe he is passed 72. How absurd!" The behaviour of the Colombo audience was exemplary. What a well-behaved and decorous crowd! They came with true and genuine reverence in their hearts. As a friend later remarked to me "We do not look upon it as a mere entertainment. It is real education and we have come to learn". The curse of music in Ceylon (very little of it exists there) is the Seraphina, not unknown to us in Bengal, the Harmonium. It was

there everywhere and it bellowed out its monstrous cacophany at all hours of the day and night. You simply could not avoid it, unless of course you went stonedeaf. Mr. Brown, the Chairman of the Galle Municipality in welcoming the Poet expressed the view that the visit would be more than fruitful if only it could result in the banishment of the Seraphina. The poet nodded his noble

head and seemed to whisper "Alas, What an impossibility!"

I cannot close these rambling notes, without paying a tribute to our Ceylonese friends who played the host so marvellously. As a race, we found the Singalese extremely likeable and cheerful, and their hospitality is really wonderful. We all shall ever cherish the sweetest recollections of our visit to Ceylon. And we have already another invitation there.

Message to the Young

(Being excerpts from the Poet's address delivered at the Y. M. C. A., Colombo)

I have come to the time of my dismissal from life's workshop, barred from further earning. My old age keeps me pensioner to my departed days: I am only allowed to live upon my past achievement. The thoughts that I have thought, the dreams that I have dreamed, gradually matured and came to the season of fruitage, till some of them shrivelled and died and some were ripe for reaping and were garnered.

...

Though I confess that I began my youth in a comparatively remoter past from that of yours, do not imagine that I dwell in a time of dilapidated desolateness, and that I am no longer modern. Old age has not its reliable witness in any back number of the calendar, but in the

stagnation of spirit that disclaims its own future.

It is cynicism, even though of the most modern make which is truly senile, for it has lost its vision of the beyond, the deeper meaning of existence. The cleverness which is up-to-date seems to exult when it proclaims that the doctrine of spirit has grown obsolete and that our present day education should rely only upon external forces and material foundations.

But I say over and over again that the impertinence of material dominion is extremely old; the revelation of spirit in Man is ever modern though born of an immemorial past. Occasionally it has its time of silence, it disappears from our

view, so that its price has to be paid for winning it back.

And a poet's mission is to give breath to the voice which is yet inaudible in the air, to inspire faith in the dream which is unfulfilled; to bring the earliest tidings of the unborn flower to a doubting world.

...

I have often been asked for messages and it ever troubles me. It is like asking the tree to talk and the bird to lecture. As a poet it is for me only to maintain my instinct of happiness even when there is gloom on sky and land; the pulsation of light throbs in my own pulse when it vibrates in the unseen depth of the dark.

I am here to offer you that unreasoning joy of mine and a hope for life's renewal which thrills in the roots of our being when the spring unloosens the coils of the winter before we come to know it.

...

I hope that some profound dreamer will spring from your midst to sing a psalm of life everlasting and love that embraces all, and overcoming all differences, bridge the chasm of passions which has been widening for centuries. Age after age, in Asia great souls have heartened the world with showers of grace and immense assurance; Asia is again waiting for such world-spirits to come and carry on the work, not of fighting, not of profit-making but of interlinking bonds of human relationship.

Intently I hope that the time is at hand when we shall once again be proud to belong to a continent which produces the light that radiates through the storm-clouds of trouble and illuminates life's pilgrim path.

...

There was a time when Asia saved the world from barbarism. Then came the

night, I do not know how. And when we were aroused from our stupor by the knocking at our gate, we were not prepared to receive Europe; for it came, not to give of its best, or to seek for our best; but heartlessly to exploit us for the sake of material gain. And Europe overcame Asia not through our admiration of her message of freedom and her service to humanity, but through her overpowering greed and the racial pride that humiliates. We did Europe injustice because we did not meet her on equal terms. The result was the relationship of the superior and the inferior; and since then we have been imagining that we are destitute. We are suffering from want of self-confidence. We are not aware of our own treasures.

Let us free ourselves from the meshes of self-abasement, the most deadly of all impositions from the West, let us prove that we are not beggars.

This is your responsibility. Recover from your own homes things that are of undying worth. Then you will be saved and will be able to save all humanity.

... ..

Some of us, in the East, think that we should ever imitate the West. I do not believe in it. For imitation belongs to the dead mould. Life never imitates, it assimilates.

What the West has produced is for the West, being native to it. But we of the East cannot borrow the Western mind nor the Western temperament. We want to master the idiom which belongs to our own genius, the river bed which naturally carries our own thought-streams to the ocean of world culture.

You know that fairy tale—the eternal story of youth which is current in almost all parts of the world. It is about the beautiful princess taken captive by some

cruel giant and the young prince who goes out to free her from the dungeon. Do you not remember when you heard it in your boyhood, how your blood was stirred, how you felt yourselves setting out in the guise of that prince to rescue her back to freedom. To-day the human soul is lying captive in the dungeon of a Giant Machine, and I ask you my young princes, to light up the fire of enthusiasm in your hearts and rush to rescue the human soul from the tyranny of the relentless greed which keeps it chained.

... ..

My young friends, I gaze across the distance of age at your young faces, beaming with intelligence and eager interests. I am approaching the shore of the sunset-land. You stand over there with the rising sun. My heart reaches out to your hearts and blesses them.

I envy you. When I was a boy, in the dusk of the waning night, we did not fully know to what a great age we had been born. The meaning of that age has become

clear to-day. I believe there are individuals all over the world this moment who have heard its call.

What a delight it may be for you, and what a responsibility this belonging to a period which is one of the greatest in the whole history of Man, when all races have come close to each other. We realise the immense significance of this age only dimly, in the light of a glowing fire of pain, and do not yet know what form it is going to take.

It is your mission to prove that love for the earth, and for things of the earth, is possible, without materialism, love without the vulgarity of avarice.

...

I am tired and old. This is perhaps my last meeting with you. With all my heart I take this occasion to entreat you not to allow yourselves to be awed by the insolence of vulgar strength, of stupendous size, nor lured by the spirit of storage by the multiplication of millions, without meaning and without end.

A
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VISVA-BHARATI NEWS



Nivedita Ghose

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Number Two

TO MY MOTHERLAND

Blessed am I that I am born to this land
and that I had the luck to love her.
What care I if queenly treasure is not in her store
but enough is for me the living wealth of her love.
The best gift of fragrance to my heart
comes from her own flowers
and I know not where else shines the moon
that can flood my being with such loveliness.
The first light revealed to my eyes
was from her own sky
and let the same light kiss them
before they are closed for ever.

Rabindranath Tagore

A Translation of Rabindranath's famous Song "সার্থক জনম আমার জন্মেছি এই দেশে"
—by himself.

Santiniketan and Sriniketan.

Rabindranath was in Calcutta from the 15th. to the 20th. July. On the 16th. he delivered his lecture সাহিত্যের ভাষা at the University. On the 19th evening he met Mahatma Gandhi. The visit was entirely personal and there were no discussions on any public topic.

From the beginning of the present session he has been conducting the weekly service at the Mandir and it is expected that he will continue to do so throughout the present term.

...

The *Varshamangala* and *Vriksharopana* ceremonies will take place at the Asrama on the 12th. inst. A large number of friends are expected from Calcutta for the functions.

There was a meeting of the Visva-Bharati Samsad at Uttarayana on the 23rd. July. Surendranath Kar was in the chair and the following members were present:—

Nagendranarayan Chaudhury, Prafulla Chandra Sengupta, Dhirendramohan Sen, P. C. Lal, Kishorimohan Santra, Rathindranath Tagore, Tanayendranath Ghose and Kalimohan Ghose.

...

An exhibition of masks from Java, China, Japan and Ceylon as well as objects of art recently collected is being held at the Kalabhavana.

...

Alumni News.

We offer our warmest congratulations to Apurvakumar Chanda on his temporary appointment as Director of Public Instruction, Bengal. We feel proud of the fact that he happens to be one of our distinguished ex-students. We are sure he will worthily maintain the best traditions of the office.

...

A Correction.

C. L. Fabri who has come to Santiniketan from the Kern Institute at Leiden is delivering a series of lectures on problems of Indian Art History. We are extremely sorry that through mistake an announcement was made in our last issue that he was attached to the Vidya-bhavana as a Visiting Professor.

List of New Life Members.

1. Dosabhoy Hormusji Markar
West View, 17 Flower Rd. Colombo.
2. E. G. Adamally.
Post Box 3. Colombo.
3. Adamjee Lukmanjee.
Bankshall St. Colombo.
4. J. P. Kapadia.
Beach View, Colpetty, Colombo.
5. Rai Bahadur Pandit Kashinath.
M. B. E., M. A.
Court of Wards. Fyzabad.

Ordinary Members.

K. Vaithianathan B. Sc. (London.)
Yverdon. 5th. Lane, Kollupitiya.

My Ideals With Regard to the Sreebhavana *

1

First of all the Sreebhavana should form itself into a perfect social unit composed of students, the Superintendent and the other officials and not merely remain an aggregate of individuals for some educational purpose.

It is to be remembered that the Sreebhavana is not a final creation of any particular individual or of any group of persons. Those who are its inmates are to contribute their life to it and make it living. It should be their own creation—every moment of its growth. Let them endow it with “sweetness and light,” order, grace, cleanliness, and feel proud of its personality, which should reflect their own corporate being.

This is my earnest desire that those who are connected with the Sreebhavana should shoulder its responsibility, keeping the ideals of Santiniketan asrama in their mind. In fact, this sharing of responsibility is an important item of education and the surest means of developing self-respect.

Girls in our asrama can demand a reasonable amount of liberty in their everyday life. But true liberty is everywhere based upon severe discipline of responsibility. It may be lazily more comfortable to be ruled from outside than to take up the burden of freedom about our own management.

Since the establishment of the asrama, it has ever been my wish that students should own their obligations in

guiding, helping, and keeping each other straight, and preventing individuals from going into excesses which may bring discredit upon them all. In other words, I have always hoped that there should be the foundation of real swaraj in the student-life of the asrama. Those who have no moral control over themselves are, from the very nature, sure to be subjected to compulsion from outside.

The degree of indifference showed by students in realising the dignity of their responsibility in spite of their opportunity has been the degree of failure in self-rule in the asrama.

I hope the girls of Sreebhavana will take advantage of this freedom of self-government and offer a permanent principle of conduct to the whole asrama.

It is extremely desirable for the students' commonwealth that a set of rules of common behaviour should develop quite spontaneously and from within. This spirit of self-regulation should ever enjoy a free flow and lead to the fulfilment of our best hopes and endeavours. This success will depend entirely upon the goodwill and co-operation of the girls and not upon any set of fixed code of laws.

2

It is needless to say that our girls should have perfect manners in their behaviour towards each other and in their dealings with outsiders. It is ugly to be unmannerly and particularly for women it is unpardonable.

In every civilized community people

* An address delivered to the girl students at the beginning of the present session.

have their forms of greeting; when girls meet the first time in the day, they should get used to observing the traditional form of courtesy to one another,—which is *namaskara*. The same salutation should be extended to guests. Needless to say, I expect them to get up from their seats and properly salute their teachers when meeting them. When there are newcomers in the hostel, they should not remain indifferent, but enquire after their wants and help them in every way possible. A new student should never feel that she has come in the midst of an inhospitable crowd. In the behaviour of older students among themselves there should be manifestations of friendliness and comradeship born of close association and co-operation.

Moderation in behaviour, in social communication, in expressions of emotion, is an essential part of good manners. We should remember that boisterousness must never be mistaken for exuberance of spirit. Good manners should be an outcome of good nature which reveals itself by willingly respecting others' legitimate claims, even going out of one's way to look to their convenience. It is positively objectionable to be noisy in the neighbourhood when some one is studying, to disturb one who wants to go to bed when it is due time and to enter somebody else's room without permission, ransacking her things, making her bed untidy, looking into her papers or letters, taking away books or articles of use. To get addicted to the pernicious habit of enjoying and circulating scandals and mischievous gossip breeds in one's character a vulgarity of a malignant type which must be completely eradicated from our nature.

Cleanliness and orderliness should never be neglected. There are some who seem to take pride in displaying slovenli-

ness as a protest against indulgence in luxury. But well-dressed tidiness and foppishness do not belong to the same class. Attractiveness in one's dress may show a high quality of aesthetic sense and go hand in hand with a beautiful spirit of simplicity. It necessarily need not be for ostentation but for taking trouble to offer our respect for others. If we are careless in our dress when meeting people, we rudely show that we do not care for them.

Orderliness and tidiness are not only comfortable for ourselves but they reveal a spirit of hospitality to others and therefore become a duty which should scrupulously be observed in the arrangement of furniture, and the general care of the rooms and their surroundings. We naturally associate woman's presence with beauty and cleanliness in her home, these being an expression of her innate love of purity and her desire to please.

Where a number of persons are thrown together, we have to abide by certain unanimity of behaviour for the comfort and convenience of all. It is desirable that obedience to rules of decency and efficiency should be spontaneous, for it is truly uncivilised to violate those rules which are for common welfare. We should leave our beds in the morning at the scheduled time, perform our morning toilet, join the *Baitalik* in clean clothes, go and have our meals at the dining room in perfect order, maintain proper discipline in the class and on the playfield, be considerate and serviceable to each other at festive parties or picnics, enjoy walks in the evenings and after dusk return to the Hostel for study or music or entertainment. We should perform such daily round of tasks and diversions in a perfect spirit of grace never giving occasion to conflicts and confusions.

Pages from a Diary

Rathindranath Tagore

(Continued)

London, 4th August, 1920.

The last week of July was entirely taken up by the performances by the Union of East and West of the five dramatic lyrics, as yet unpublished, and father's lecture under the same auspices, the following day entitled "Some Songs of the Village Mystics of Bengal." Father had helped in the rehearsals of the plays and Protima and myself in dressing up the actors. The Plays were given at the Wigmore Hall without elaborate stage effects, with only a simple background of blue curtain and some pot plants and two spot lights. There was no footlight. It was on the whole very effective. The acting was also good. Between the acts, Sarojini Naidu spoke for a few minutes introducing each play. Miss Alice Coomara (Mrs. Coomaraswamy) sang during the intervals—and though at times she was monotonous—her voice was much appreciated. Before the curtain was raised—father recited "জনগণ মন অধিনায়ক", both in Bengali and English. One of the things that produced the proper atmosphere and gave a setting to the plays was a little piece of dumb acting, preceding "Kacha and Devayani", in which the scene opened with some pupils sitting round their guru in a forest hermitage and a few hermitage girls going round watering plants with their pitchers. The guru chanted a sanskrit hymn as the lesson for the day came to an end and then as they were going away Kacha entered and met Devayani weaving a garland of flowers. This little prelude

was suggested by father and Mukul. Nikhil and the Klinghoffer sisters took part in it. It is a pity that Das Gupta could not arrange for the production of these plays earlier in the season—all the best people have gone away now. Still the hall was filled and I could feel the audience was appreciative. Father's lecture came next evening at the same place. There was a greater demand for tickets for the lecture than for the play.

Some time ago father had met Mlle. D'Aranyi at the Rothenstein's. Rothenstein had asked Dilip Roy to sing Hindi music that evening. Father also gave one or two of his own songs. These greatly impressed D'Aranyi and she asked father to come to a party where she was going to play violin. She said it had been her greatest ambition to play before him. Father went there and came back very happy—full of joy for the great treat she had given him. She played that evening as she had never played before and father said this was the first occasion he had really enjoyed and fully understood European music. She is a wonderful artist—but she can only play well when inspired. And she was certainly inspired that evening. She is not only a great musician—but a most wonderful creature, simple, frank, childlike and gives one the impression of possessing a deep spiritual nature. She is only about twenty. Both Rothenstein and father are charmed by her. Rothenstein again invited her to play one

evening in his house. All of us went. She said she was rather tired that day and would play with her sister in duet. They played beautifully—but, of course, as father said, not anything like what she had done the previous evening. Her sister is married to a Greek—Mr. Fachiri, a very nice fellow. The sisters are Hungarian; and are nieces of the composer Joachim. Next week we went to their house at tea. We at once became intimate with them. They are so different from the English. No formalities; one could immediately feel the bond of human relationship with them. Prof. Tovey was there too. He played a few pieces from Bach and Haydn and explained them to us. He thought some of father's songs suggested to him Haydn more than any others. Then they all played together (Piano, 2 violins and cello) a most beautiful piece from Brahms. We all feel very fortunate in getting acquainted with these girls.

Paris, 7th August 1920.

Saturday evening. Chatterjee of the Y. M. C. A. took us out to the Grand Opera where "Faust" was being played. Father greatly enjoyed it. It was better than any of the operas we had seen in America or London. As a rule father does not enjoy plays unless they are very good—so it was a relief to find he did like the representation and the music. We had a bitter experience in taking him out to the "Beggar's Opera" in London a few days ago. We had all heard praises of this piece even from very discriminating persons—so when Sachin Sen wanted to take us out to a theatre—we ourselves suggested the "Beggar's Opera" and father of his own accord wanted to go. But from the first scene it proved to be a great disappointment. The subject, the

treatment, the music, everything jarred on our taste. We could find neither humour nor any literary or artistic flavour about it. After the second scene father felt terribly annoyed and bored and left the place with Pearson. We had to stay not to offend Sachin—though, poor fellow, he had left the choice entirely to us. The last scene was the worst of all—it would have made father furious. We couldn't understand why this obsolete vulgar thing of the most decadent period of English literature should be suddenly revived and people go crazy over it. Only one explanation offers itself. After the war there has been a great effort at a strong nationalist revival. The English feel humiliated that they should always have to go to hear foreign operas, foreign theatre, foreign music etc. So they have brought forth this purely indigenous opera and to hide its shame they applaud in their loudest voice; its great merits.

Paris, 8th August, 1929.

Sunday morning, accompanied by Sudhir Rudra acting as our guide, we taxied to the guest house of the Autour du Monde at 9 Quai du Quatre Septembre, Boulogne sur Seine. The place is on the outskirts of Paris, beyond the Bois de Boulogne. The house and the surroundings seemed charming—especially after the gloomy, noisy rooms of the hotel. Father said since leaving India this was the first time he felt really happy and at home. The Secretary, Mon. Garnier, was absent but it made no difference—the attendant Laurence was such a perfect gentleman and so attentive to all our wants. We admired him very much. This house seems to be given over for the use of the circle Autour du Monde by its owner Mon. Kahn, who lives next door. There are two bed rooms on the second floor where

distinguished foreigners and recipients of the Kahn Travelling Fellowships are accommodated as guests. On the first floor is a good library with books of travel and information about all the different countries of the world and the Secretary's room. On the ground floor are the lounge, dining room, and a beautiful parlour opening out on the garden behind the house. The garden is a most wonderful one, it belongs to Mon. Kahn, but on Sundays it is open to members of the circle. We are allowed to go there at all times. We enter the garden through a winding lane at once into a mountainous scenery resembling the Pyrenees. The ground has been made undulating to give an appearance of hills and valleys. The hills are covered thickly by pines and firs and on the ground are big boulders. I am told that all the trees and boulders on this section of the garden were actually brought from the Pyrenees mountains. On one side in a little opening of the forest is a small valley with a pond full of lilies. This is a delightful surprise—so hidden is it from the casual wanderer. Emerging from the forest we come to a level ground laid out with fruit trees and flower beds in the typically French style.

General Lectures

(July—September, 1934.)

LECTURER	SUBJECT	LANGUAGE	PLACE	HOURS	DAYS
1. Rabindranath Tagore	Talks or Readings from his own works	Bengali & English	Uttarayana	7—15 p. m.	Thursday
2. Nandalal Bose	Art	Bengali	Kalabhavana	do	Friday
3. C. L. Fabri	Problems of Indian Art History	English	do	do	Saturday
4. M. Ziauddin	The Growth of Cultural Relation Between Hindus & Muslims	English	Reading Room	do	Sunday
5. ———	Musical Soiree	Bengali & Hindi	Uttarayana	do	Tuesday

N. B. No lectures on *Purnima* and *Utsava*-days. The dates of lectures cannot be altered; undelivered lectures will be given on subsequent week-days. Alteration in hours is subject to general alteration in the time-table of the institution. Lectures are not public; permission for attendance must be obtained by visitors from the lecturer.

SANTINIKETAN.
July, '34.

R. N. Tagore
Karma Sachiva.

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BY
RABINDRANATH TAGORE

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Nandalal Bose, Kshitindranath Mazumder and others.

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VISVA-BHARATI

NEWS

September, 1934



B. Bose

Recent Asrama Festivals

The *Vriksha-ropana* (the Tree Planting ceremony), the *Sita-Yajna* (the Blessing of the Plough ceremony) and the *Varsha-Mangal* (the Rain Festival) were celebrated this year on the 12th August with more than usual elaborateness and solemnity. We entertained a large number of guests from Calcutta, the majority of whom were journalists. Among others there were Sjt. B. Sen-Gupta of the United Press of India, Sjts. Prafulla Chandra Sarkar and Satyendra Chandra Mazumdar of the "Ananda Bazar Parika", Sjt. Promode Kumar Sen of the "Advance", Sjt. Haridas Mazumdar of Amrit Samaj, Mr. W. Wordsworth of the "Statesman", Prof. & Mrs. P. C. Mohalanobis, Prof. & Mrs. Humayoon Kabir, Prof. & Mrs. J. C. Sen, Mr. M. A. Aiyangar of the Indian Civil Service and Khan Bahadur Arsad Ali, the Registrar of Co-operative Societies in Bengal.

It was a very crowded programme, all the three functions having been arranged on the same day. We began early in the morning, at 7-30 with *Vriksha-ropana*. Rabindranath presided over the ceremony and was assisted by Pandit Vidhusekhara Sastri and Pandit Kshitimohan Sen. The venue chosen was the newly built mud-arch at the corner of the campus, that beautiful piece of work of the students of the Kalabhavana. It provided an ideal setting for the simple and yet impressive ceremony of planting the shelter-giving trees.

There was a graceful procession of the girls of the Sreebhavana who dressed in yellow and accompanied by the asrama choristers, carried artistically decorated pots with plants and placed them in a semi-circle before the priests. Rabindra-

nath then chanted hymns invoking the blessings of the five elements of Nature and with each hymn a plant was placed into the earth.

In the afternoon the *Sita-Yajna* was performed at Sreeniketan by Rathindranath Tagore. The day was oppressively sultry and it was thought advisable to spare Gurudeva the strain of another engagement. Songs, invocations, yoking artistically caparisoned oxen to the plough and then tilling the soil as well as demonstrations by Brati-balakas marked the ceremony for which there had assembled a huge crowd of villagers from the neighbouring villages. There was also a conference of members of the local Rural Reconstruction Societies which was presided over by Khan Bahadur Arsad Ali. A comprehensive report of the various activities of these Societies was read and the Khan Bahadur addressed the gathering and paid a glowing tribute to the workers who were rendering such inestimable services to the motherland in resuscitating the dying villages.

In the evening Rabindranath's new musical play "Sravana Gatha" was staged in the Sinha Sadan with himself in the role of Nataraja. In the play there were numerous dances executed by our girls and all these were very much appreciated by our guests from outside.

The visitors were later on shown round all the departments of the asrama and Sreeniketan. Sjt. Haridas Mazumdar of the Amrit Samaj made a donation of Rs. 200/- to the funds of Sreeniketan.

...

Principal A. B. Dhruva, the Pro-Vice Chancellor of the Benares Hindu

(Continued on page 21)

Letters From Abroad.

(From Dr. Harry Timbres M. D.,
Formerly Health Officer, Sreeniketan).

Dear Gurudev,

We arrived in Edmonton a short time ago from Vancouver. As you know already no doubt, we left Singapore at the end of March after I was sufficiently recovered to leave the hospital there. We got to Yokohama on April 9th and remained in Japan for six weeks, mostly in Tokyo. We stayed with our friends, Gilbert and Minnie Bowles, who are Quakers who have lived in Japan nearly 35 years. They made it possible for us to meet some very interesting Japanese people who gave us an insight into some of Japan's problems that we had never had before. After talking to these people one could not help but be very sympathetic with the Japanese in their present troubles, even though one might not feel entirely in sympathy with some of the methods that have lately been tried in solving these problems.

I think you will be glad to know that we had a strong impression that the military spirit is on the wane in Japan. The coup in Manchuko was "put across" by the army leaders before the greater part of the Japanese public realized what was taking place. But now public opinion is beginning to assert itself in favour of a more pacific policy. This opinion is strengthened a great deal by the growing realization that Manchuko offers very little in the solution of Japan's most pressing problems. It is, on the whole, a bad investment. Manchuko is too cold for any considerable amount of colonization by the Japanese, and capital is not flowing into Manchuko in anything like the amounts which the military party hoped it would when they took over the country.

Furthermore we have it on good authority that the Mikado is putting all of his weight on the side of the Liberals and Peace.

I spoke at the Pan-Pacific club on Santiniketan. The subject aroused a great deal of interest and inquiry. We met many people who had met you on your last visit to the country, including the lady who acted as your interpreter both on that visit and on one or two previous visits. I have forgotten her name at the moment, but you will know who she is. She asked us to remember her to you and to tell you that she regards her experience in association with you as the most precious thing of her life. We had it from another source that her own life has lately been most difficult as she suffers a good deal from bad health and has to support herself and her two children.

We got to love the Japanese people very much. For all their westernization and struggle for efficiency and a place in the sun of commerce, they have retained their inner artistic nature. There is a delicate, refined touch in their personal relations which would alone place them among the most civilized nations of the earth. They have an inner discipline, too, which is very admirable, and which produces a noble, courageous outlook on life. We cannot speak too highly of them.

We spent a week by the sea at Kamakura and another week at the foot of Mount Fuji on the tea estate of a very interesting Japanese priest. He invited us to stay there through Gilbert Bowles. In his early youth, which was one of great poverty and struggle (he was a tailor's helper), he was in great spiritual trouble.

This finally drove him forth to the life of a wandering mendicant for many years, until he was an old man, in fact. By that time he had fought through his doubts and had arrived at serenity in which he realized the great truth of the brotherhood of all men. He then set about to embody his beliefs in teaching. Friends whom he had come to know in his period of wandering and search made it possible for him to acquire a piece of land on the lower slope of Mount Fuji, and here he has set about to establish a school and a place of worship for men of all creeds and countries. The land produces tea and pine timber, and this income supports most of his work. Just now the centre is more of an asrama than it is a school. Pilgrims come there and meditate in the beauty of the natural surroundings, whose sweep, all the way from the sea up to the ethereal snow-capped peak of Mount Fuji, presents one of the grandest views I have ever seen. Mr. Shinada tries especially to bring guests of other nations to his place, which has the euphonious name of the Daiwa-Doen. He feels that his greatest mission is to promote peace between Japan and the rest of the world through personal contacts. The week we spent with him was most delightful and inspiring. In talking to him (through an interpreter, of course) we felt many times how close his ideals came to those which inspired you when you projected the plan of Santiniketan. When we told him of you and how you came to found Santiniketan, he was very much pleased. When we sailed from Yokohama on May 24th, he brought his wife and followers down to the boat to see us off. According to Japanese custom when leaving on a voyage, we obtained several rolls of coloured paper ribbons,

and, standing on deck, and holding one end of the ribbon, we flung the roll to our friends on the dock. As the ship went out, these ribbons connected us with our friends for several minutes across the ever widening strip of water separating the boat from the shore. Even after the ribbons had rolled out to their full length and had broken, Mr. Shinada and his friends kept waving from shore as long as we were in sight. We can never forget Japanese friendliness and hospitality.

We arrived at Vancouver on June 4th and stayed there for a while, and then came by slow stages through the Rockies via Spokane and Banff to Edmonton. It was a lovely trip. One of the most striking sights we saw was Moses Canyon not far out of Spokane. Here one drives over a high, very flat plateau for many miles. Suddenly, without warning, one comes to what seems to be the jumping-off place,—a deep, wide canyon, cut right out of the plain. Unlike the Grand Canyon, there is no water in the Moses Canyon. It is absolutely dry. In early Geological times it was the bed of a great river which flowed down from the North American Glacier. But the river became obstructed, somehow, and turned off into what is now the Colorado River, leaving its ancient bed to dry up. While the river, was flowing through this channel, there must have been luxuriant vegetation all over the plain, but now there is not a tree, and hardly any grass, and only the soundless site of a waterfall, which, higher than Niagra, must have at one time roared far louder.

We think often of you and of Santiniketan and Sriniketan and the lovely friends we have left there. We are looking forward to the time when we may return and take up our duties again.

Unfortunately nothing definite in that line may be decided until my health is completely restored, which is not yet. In the meantime we cannot help but think of ourselves as part of the life of the institution and to take the deepest interest in its work.

Yours,
(sd.) Harry.

Rishi Asrama Festivals

(Continued from page 18)

University came here on the 14th August to invite Gurudeva to deliver the convocation address of the Hindu University this year. He was cordially received by the poet who explained to him the aims and ideals of Visva-Bharati. Dhruvaji in a talk to the students said that he was very glad being able to visit Santiniketan. He had been to all the Universities and important educational centres of India and everywhere he found the same western methods followed to the negligence of the cultural traditions of India. Even in the Benares Hindu University which was founded with the best of aspirations for the revival of Indian Culture, they had so far, for various difficulties, been able to do very little in that direction. But it filled his heart with hope to find in Visva-Bharati an institution founded by the greatest poet of the world, and inspired by the noblest of motives, which sought to revive the glorious cultural ideals of India, and to adapt them to the needs of modern times. The aims and achievements of Visva-Bharati would open, according to him, a new chapter in the history of educational revival in India.

Dhruvaji met the members of the staff and exchanged views with them on various problems of education in India.

...

The Sino-Indian Cultural Society.

Ever since the visit of Rabindranath to China and the Far East a few years back efforts were being made on either side to form some permanent organisation for bringing about a closer contact between the Chinese and Indian Cultures. We in Santiniketan in spite of our very genuine desire for the formation of such an organisation have been able to do very little, mainly owing to financial difficulties. But our Chinese friends have been more fortunate and a few months back Rabindranath was informed by Mr. Tai Chuan-Hsien, President of the Examination Yuan of the Chinese National Government that they were prepared to send a deputation to Santiniketan for the inauguration of a Sino-Indian Culture Society should we be agreeable to such a proposal. Needless to say, the offer was readily accepted and in April of this year our old friend Mr. Tan Yun-Shan (who had already spent a few terms at Santiniketan some years back) and Prof. Chen Yu-Shen arrived from China and immediately set to work. After four months of incessant work they have been able to lay the foundations of the Society. The inaugural meeting took place at Uttarayana, on Monday the 19th. August last and was presided over by Rabindranath. The rules formulated at the meeting aim at the formation of two sister Societies, one in India and one in China. The Indian Branch will have its centre at Santiniketan. The Chinese Branch will help in raising funds in China for the establishment and upkeep of a Chinese Hostel at Santiniketan for the use of

students and scholars from that country who it is expected will be visiting India in greater numbers in the near future.

Under the auspices of the newly founded Society. Prof. Chen Yu-Shen delivered a learned lecture on Sunday the 26th. August. The lecturer traced the ancient cultural relationship between the two great civilisations of the East and stressed the importance of a greater understanding between the China of to-day and India. For, as he so very eloquently stated, the future of the East does in fact lie in the re-awakening of China and India. The path to world peace lies in this direction for the civilisations of India and China both have their foundation in the inner harmony of the human spirit.

...

Alumni News.

We are glad to announce that the following have become life members of Asramika Sangha:—

(1) Prafulla Chandra Sen, Auditor, Patna. (2) Birendramohan Sen, Contractor and Engineer, Calcutta. (3) Keshab Chandra Sen, Santiniketan.

...

Marriage:—Brajendra Chandra Bhattacharya, Principal, Serampore Government Weaving Institute to Sujata Devi on the 14th August, 1934, at Calcutta.

Dilip Kumar Roy, P. 388, Southern Avenue, Calcutta to Bina Devi on the 29th Ashar, at Calcutta.

...

Lakshmiswar Sinha who is now in Sweden on study leave, has long been trying to interest the Swedish public in the work of Visva-Bharati. His efforts are beginning to bear results and some of his friends are sending about ten modern handlooms and other implements for the Manual Training department by

the end of September. An expert of the Sloyd Association in Weaving, Sewing and Gymnastics is being lent for a period of two years to guide this branch of the work. The new programme commences in November. We are further informed that Mr. Sinha is working hard to put the scheme on a permanent basis.

...

A gathering of the ex-students and ex-teachers of Visva-Bharati, Santiniketan, resident in Calcutta, took place on August 19 at the City College Common Room. Dharendra Nath Mukherjee was in the chair and the meeting was well-attended, in spite of inclement weather.

Ashananda Nag gave an illuminating talk on University Education in England and dwelt on some of its chief characteristics.

A message from Rabindranath to the ex-students of Santiniketan (given in the form of a talk to a batch of ex-students who had met him at Santiniketan some time ago) was then read by Nirmal Chandra Chattopadhyaya. A discussion then followed, in the course of which S. J. Sarat Kumar Ray feelingly appealed to the ex-students to keep their faith firm in the ideals of Santiniketan, only through which the great institution could be fully successful in its mission. Achyuta Kumar Sarkar and Monindra Bhushan Gupta also joined in the discussion.

The President, in summing up, exhorted the ex-students to ponder over the Poet's message carefully and to assist in the furtherance of his ideals.

An attractive feature of the gathering was the latest songs of the Poet sung by Santideb Ghose and Pinakin Trivedi. S. J. Trivedi sang one of the Poet's songs in its Guzerati version by himself.

A message of greetings was sent to training in banking. With a vote of thanks S. Debabrata Ray, who will be sailing to the chair, and after light refreshment, for England in September for further the meeting came to a close.

The following table shows the distribution of students in Pathabhabana and Siksha-bhavana at present:-

	Bengal, Behar, Madras				Bombay U. P. C. P. Assam, Nepal				Holkar State,	Ceylon	Punjab, China, Germany,	
Pathabhabana	97	8	3		9	1	5	2	1
Siksha-bhavana	50	5	8	18	5	2	4	1	1	1	1	1

The authorities are doing their utmost to encourage the local students. About thirty-two students from Birbhum have been admitted at a concession rate into the various departments at Santiniketan, the amount of concession totalling to about Rs. 1,800/- per year.

...

Ganpat Lal, a student of Pathabhabana has passed with distinction the Visva-Bharati Adya Examination this year.

...

In Memoriam.

It is with the greatest sorrow that we announce the sad death of Dharmadas Pal, who was a student in the Second year class of the Sikshabhabana. He contracted a bad cold and fever which quickly developed into Pneumonia and other pulmonary complications. In spite of the untiring and loving care of the Hospital Staff and of his fellow students, he passed away in the early hours of the morning of the first of this month after only nine days' suffering. We offer our

heartfelt sympathies to the members of the bereaved family.

The "Indus" (A Review)

We are glad to receive the first issue of the above journal which is the annual organ of the Karachi Rabindranath Literary and Dramatic Club. It bids fair to prove its worth as a mouthpiece of a group of idealistic admirers of Rabindranath in Sindh who share the aspiration of the manifold writings and the many-sided personality of the Poet, tracing his influence in various spheres, on Modern India in general, and modern Sindh, in particular. The contents and the get-up of the first number reflect much credit on the devoted band of art-lovers who are responsible for its production. The articles, all of which are interesting include some on Rabindranath one of them being from the pen of Syt. Ramananda Chatterjee. There are also several articles in Sindhi. The illustrations are no less remarkable than its other features.

A

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BY

RABINDRANATH TAGORE

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Visva-Bharati News

SUPPLEMENT

Volume III.

September, 1934

Number Three

Khan Abdul Gaffar at Santiniketan

On the 31st. morning of August we had the pleasure of receiving Khan Abdul Gaffar, the Frontier Leader in our midst. He arrived by the morning train from Burdwan and was received at the station by Rathindranath Tagore, Karma-Sachiva of Visva-Bharati and a few *adhyapakas*. Before an assembly of students and other members of the Asrama in front of the Library Building, Rabindranath welcomed the illustrious guest in a few wellchosen words. He said the Khan Shahib's visit was a memorable event in the history of the Asrama and that it was fortunate for the students to have the opportunity of meeting him. It had touched them all, the President continued, to find his confidence in the Visva-Bharati expressed in the fact that he had chosen to send his son here for education when he was away in jail.

Khan Shahib replied saying that he felt deeply overwhelmed with the warmth of the reception. He was highly pleased to visit the place, where he saw things much more than he had heard of. The great Poet's ideals appealed to him as being truly necessary for India's uplift. He hoped that his community would imbibe the Poet's noble ideas about education, based on true spirit of religion. The feelings of communalism that threatened to stifle all of India's aspirations were largely due to misinterpretation of religion.

His visit to the Asrama was a very short one for he left the next morning for Patna, *en route* Wardha. But he did not spare himself and managed to go over all the departments at Santiniketan and Sriniketan and evinced great interest in all that he saw. There was a farewell ceremony just before he left, in the yard in front of Uttarayan when Rabindranath

read an address to him in Urdu, an english rendering of which is given below. Dear friend,

You are with us only for a while but even that is a rare good fortune for us. This is my hope that you will not think it a mere exaggeration or an expression of civility when I say that your presence has created a new strength and vigour in our hearts. Love is never taught by the word of mouth; the soul of a true Lover is Love's own touch-stone. When we come into contact with it, the value of whatever sentiment there is in our own hearts gets magnified manifold.

We have you here with us only for a short period but we will not measure the worth of the event by the standard of time. Those really great, whose hearts are for all, who belong to all the lands of the world, transcend also the bounds of moments; they are for all time. Believe me, the memory of this short visit of yours to the asrama will ever remain fresh in our hearts.

Truth is the very foundation of your life, and I am sure that you radiate its influence all around you. We have realised this too that all our own efforts are everyday being frustrated for lack of this devotion to truth. You have come to this land whose unhappy being is shattered into fragments, in order to fulfil the purpose of Providence to save her from the poison of fratricidal hatred with which she is drugging herself to self-destruction. I have not the slightest doubt that you have been able to stimulate the heart of our folk here with some of that great force of character which is your own. Pray accept the grateful homage of all of us. This is our earnest prayer that you be long spared to help this land, sick unto death, toward vigorous health and truth.



VISVA-BHARATI NEWS

October, 1934

Let them desert thee
who are thine own,
be not dismayed.
The tree of thy hope may wither
and the fruit lost,
be not dismayed.
Even if overtaken by dark night
in the middle of thy path
walk on,
even if thou failest in thy efforts.
to light thy lamp
be not dismayed.
The hearts of thy kinsmen
may remain stone-deaf
to the voice that enchants
even the prowlers of the forest,
be not dismayed.
Never go back baffled
if gates are shut against thee;
and if they refuse to yield to thy knocks,
be not dismayed.

Rabindranath Tagore

Santiniketan & Sriniketan

Our old friend, C. F. Andrews taking advantage of his present hurried visit to India, came and spent a restful week with us in the middle of the last month. He arrived from Wardha where he was carrying on important discussions with Mahatma Gandhi on the 16th September and left on the 23rd. for Patna for a visit to the flood-stricken areas of Behar. He sails from Bombay on the 6th. of this month for England.

Perhaps the younger and newer members of the staff as well as the present student-community do not fully know of the relations that exist between C. F. Andrews and ourselves. For, he is one of us and will ever remain so. In whatever part of the globe he might be, he always looks upon Santiniketan as his real home and whatever be his other affections, Rabindranath is always his dearest Gurudeva. There is no department at Santiniketan, no branch of activity here that has not received his generous contribution, material and spiritual. Larger humanity has now claimed him away from us and deprived us of his immediate physical presence. But in one way he is also one of the gifts of the Visva-Bharati to the world.

During the days, but too brief, that he was here he again lived the normal life of the Asrama, taking part in our daily work. He attended a social arranged in his honour by the Visva-Bharati Sammelani and gave a lecture on the Zanzibar situation under the auspices of the said Society. He met the heads of the departments and other important workers and minutely discussed the present state of affairs here. He said he noticed all-round

progress and hoped it would be maintained.

He held out the promise of another visit to India and to us some time in early spring, next year.

...

Rabindranath was away from Santiniketan from the 22nd September to the end of the month fulfilling a number of engagements in Calcutta. On the 23rd. he formally opened the Basanti Cotton Mills at Panihati in the presence of a large and distinguished gathering.

Except for the short periods that he had to be away from Santiniketan, he took as usual active part in the life of the community in the Asrama. Every Thursday he gave readings from Browning and later on from Tennyson, two favourite poets of his younger days. He also conducted the weekly Wednesday service in the Mandir.

The citizens of Madras have formally invited Rabindranath to that City for a public visit and are raising a purse to present him with, in aid of Visva-Bharati. A Reception Committee has been formed for the purpose with the Hon'ble Rajah Shaheb of Bobbili, the Chief Minister to the Government of Madras, as President. Rabindranath has accepted the kind invitation and will go to Madras on or about 21st. of the month. It is understood he will be accompanied by a group of students and teachers, for there will be a few performances of Shapmochan as well as an Art Exhibition.

...

It will be remembered that two eminent Chinese scholars, one of them being our old friend Prof. Tan-Yun Shan came to Santiniketan last April to organise the Sino-Indian Cultural Society. The

(Continued on page 31)

A Scheme for Building A Chinese Hall at Santiniketan

Visva-Bharati, the International University at Santiniketan, India, was founded by Rabindranath Tagore, the great Poet-Philosopher of India with a view to promote the spirit of Eastern culture, of which the Indian and Chinese Cultures are the main pillars, and to blend them with the modern Sciences of the West so as to bring about a new Culture for all humanity. After strenuous efforts for over thirty years the University has now become a principal seat of culture, not merely for the East but for the whole world. With the inauguration of the Sino-Indian Cultural Society the Poet has been pleased to offer facilities to the Society to use his University as the centre of its activities in India. It is his fond hope to have a Chinese Hall built at Santiniketan to serve as a nucleus of a permanent organisation for closer cultural intercourse between China and India.

A scheme for the building of the desired Chinese Hall is given below :—

(i) The Hall. The Chinese Hall will consist of an auditorium, a reading room, a kitchen, and 12 rooms for the accommodation of 2 professors and 10 students. The estimated expenditure would be about 30,000 Chinese dollars.

It is hoped that this sum will be donated either by an individual or by a group of persons or by some public body. In the first case, the building will be named after the donor or according to his desire, in the latter cases, the building will bear the name decided upon by the donors or the donating organisations as the case may be. With the growth of the Hall, there may be established an independent

Auditorium, and an independent Library and Cultural Museum.

(ii) Professorship. The Chinese Hall will provide for two Chairholders, one on Chinese Culture and the other on Chinese Buddhism. The Professors will each draw a salary of Rs. 250/- per month. At this basis, the foundation of each chair will cost Rs. 60,000/- or about 66,000 Chinese dollars, that is to say, the total foundation cost of the two chairs will be Rs. 1,20,000 or about 1,32,000 Chinese dollars. It is hoped that necessary funds will be donated by some individual or a group of persons or by a public body. The Chairs will be associated with the names of the donors or any other names according to the wishes of the parties concerned. These Chairs once founded will remain permanent. If necessary the Chairs will be founded one after the other.

(iii) Scholarships. The Chinese Hall will provide for two types of scholarships, grade "A" consisting of 4 research scholars and grade "B" consisting of 4 ordinary scholars. Each scholar in the grade "A" will be given a monthly allowance of Rs. 100/- which will require an endowment of Rs. 24,000/- or about 27,000 Chinese dollars. On this basis, the four scholarships will require an endowment of Rs. 96,000/- or about 1,05,600/- Chinese Dollars. Each scholar in the grade "B" will be given an allowance of Rs. 50/- a month necessitating an endowment of Rs. 12,000/- or about 13,500 Chinese dollars. All the four scholarships in the grade "B" will thus require an endowment fund of Rs. 48,000/- or about 52,800 Chinese dollars. Thus the

total estimated cost of the entire scholarship endowment will amount to Rs. 1,44,400/ or about 1,58,000 Chinese dollars. It is hoped that the requisite endowments will be made by individuals, or by groups of persons or by some public body. These scholarships will be associated with the names of the donors. Being paid out of endowed funds these scholarships will be given every year. If necessary funds are not available to start all these scholarships simultaneously, a start will be made according to the funds raised. With the growth of the Hall, the number of scholarships available will be increased.

(iv) Library. The Chinese Hall will first equip a Reading Room and gradually develop it into an independent Library, which will chiefly consist of old and new Chinese books and publications as well as foreign literature dealing with Chinese Culture, History, Geography etc. The Library will invite presentations from book agencies, private persons and authors. Names of the donors of such books will be displayed in the books, whereas in the

case of large contributions definite sections of the Library will be associated with the name of the donor. If possible an additional Museum will be built for the exhibition of Indian and Chinese objects of Art and Archaeology. *

* The Scheme has been submitted by the Sino-Indian Cultural Society.

Santiniketan, Bengal.

September 22, 1934.

I gladly offer hospitality to the Sino-Indian Cultural Society to use my University at Santiniketan as the centre of its activity in India. It is my hope that my Chinese friends will heartily welcome the Society and give generous help to my friend Prof. Tan Yun-Shan to realize this scheme of making a permanent organisation for facilitating closer cultural contact between China and India.

Rabindranath Tagore

Letters From Abroad.

(From Stopford A. Brooke)

Dec. 18, 1912.

Dear Mr. Tagore,

I wish I had written before this to you, and not only spoken to you through Mr. Rothenstein, but indeed I have written to you in my spirit, during the last two months, letters of homage and gratitude to the poet and his poetry. Yet I ought to have

embodied these on paper, for though things done only written, have a life of their own, and pass beyond us—yet we ought to shape them, since perchance, they may be of some good or pleasure to those we love and honour. Therefore, though late, I send you this small letter and beg forgiveness for delay. I was deeply interested

by the Auto-biography you sent to me, not only by the history it gave me of the whole of the vital religious movement it records, but chiefly by the character revealed in it, and by the movement and life of his spirit. It made a deep impression on me and awakened many thoughts in me—too many for me to put into words. I see now many elements in his soul, you have passed through your own soul, reshaped them there and given them a new form in your poems. Those poems of yours, however, somewhat derived from him, are vitally your own, and sealed with your own personality. But the others, the greater number, are, I think the most individual, personal and original poems I have ever read, and how much more intense their personal originality would be, if I could only read them in their own language. Yet, as you yourself have translated them, their native air and light still suffuses them. We have no new soul and atmosphere imposed on them. One person, one only, is in them.

They make for peace, peace breathing from love. And they create for us, too storm-tost in this modern western world, a quiet refuge and a temper in which we

realise that the real world is outside our noisome world, in the Things and Ideas that are eternal in immortal Love. And because the poems all spring from union with this undying love, they appear in beauty, in a thousand shapes of beauty. It is well for us, over here, amid our crowded varieties, and useless philosophies, to have a book which without denouncing us—leads us into the meadows of peace and love and refreshes us when we are weary, but yet is not content till it bids us pass from quietude to shape what we have learned there into the life of men and women, and bring them also into peace.

I am old, and I wish I had more of peace, of certainty in it. But I am very grateful to you for bringing so much of it to me, by day, and when I lie alone at night. I send you the last volume of sermons I have published, as a little mark of a great gratitude. In some hour when there is leisure, it may interest you to dip into it here and there, and see what a man thinks who has lived through stormy times into old age, and is sure that love is, and was and will be, for ever.

I am most sincerely yours,

(sd.) Stopford A. Brooke.



Thou Dispenser of India's Destiny

Thou art the ruler of the minds of all people,
 Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Panjab, Sind,
 Gujrat and Maratha, of Dravid, Orissa and Bengal.
It echoes in the hills of the Vindhya and Himalayas
 mingles in the music of Jumna and Ganges,
 and is chanted by the waves of the Indian Sea.
They pray for thy blessing and sing thy praise,
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
Day and night, thy voice goes out from land to land,
 calling Hindus, Budhists, Sikhs and Jains round thy throne
 and Parsees, Mussalmans and Christians.
Offerings are brought to thy shrine by the East and the West
 to be woven in a garland of love.
Thou bringest the hearts of all peoples into the harmony
 of one life,
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
Eternal Charioteer, thou drivest man's history
 along the road rugged with rises and falls of Nations.
Amidst all tribulations and terror
 thy trumpet sounds to hearten those that despair and droop,
 and guide all people in their paths of peril and pilgrimage.
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
When the long dreary night was dense with gloom
 and the country lay still in a stupor,
 thy Mother's arms held her,
 thy wakeful eyes bent upon her face,
till she was rescued from the dark evil dreams
 that oppressed her spirit,
 Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee.
The night dawns, the Sun rises in the East,
 the birds sing, the morning breeze brings a stir
 of new life.

Touched by the golden rays of thy love
 India wakes up and bends her head at thy feet.
 Thou King of all kings, Thou Dispenser of India's destiny,
 Victory, Victory, Victory to thee *

Rabindranath Tagore

(Continued from page 76)

Society has already taken shape and the Indian Branch has been opened with Santiniketan as its headquarters. Under the auspices of the Society, Prof. Tan Yun Shan and Prof. Chen Yong-Seng delivered a few highly interesting and learned lectures on various topics. They have now gone back home to raise funds for the foundation of a Chinese Hall and Library at Santiniketan. They have already received great encouragement and are quite confident of success.

To bid them farewell, the Karma-Sachiva, Rathindranath Tagore arranged for an Afternoon Party at Uttarayan on the 24th. September. Pandit Vidhusekhara Sastri in a few well-chosen words wished *bon voyage* and god-speed to our Chinese friends on behalf of the whole Asrama to which Prof. Chen Yong-Seng gave an appropriate reply.

We fondly hope the Chinese Hall will before long be erected and properly endowed, thus making another link in the

golden bond of friendship between India and China.

...

Santiniketan closes for the Puja Holidays on the 10th of October and resumes work on the 11th Nov. 1934, after the recess.

...

The Vice-president spent the first week of October at Santiniketan.

...

The Karma Sachiva, Rathindranath Tagore and the Adhyaksha, Sikshabibhag, Dhirendramohan Sen were to visit Europe this month on an educational tour but for reasons of health they had to postpone their visit till next spring.

...

The poem on the frontispiece is a translation by the Poet himself from his own original Bengali Song—"যদি তোর ডাক শুনে কেউ না আসে, তবে একলা চল রে"।

—

* An English translation, by Rabindranath himself of his famous song, "Jana Gana Mana". The song though in Bengali, has become a real national anthem for the Indian people. It is today sung throughout the length and breadth of the country, and we found out it was not unknown even in distant Ceylon. The translation was done in January, 1919, when Rabindranath was spending a restful week at the Madanapalli College, Madras.

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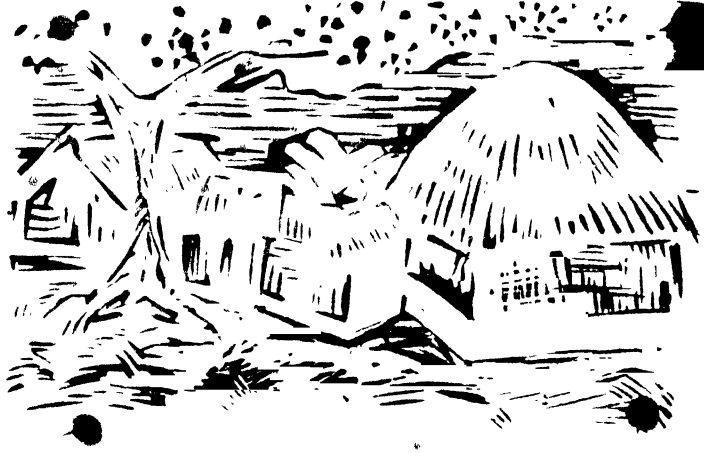
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VISVA-BHARATI NEWS



M. Joshi

Volume III.

November, 1934

Number Five

My heart sings at the wonder of my place
in this world, world of light and life;
at the feel in my pulse of the rhythm of creation
cadenced by the swing of the endless time.
I feel the tenderness of the grass in my forest walk,
the wayside flowers startle me:
that the gifts of the infinite are strewn in the dust
wakens my song in wonder.
I have seen, have heard, have lived;
in the depth of the known have felt
the truth that exceeds all knowledge
which fills my heart with wonder
and I sing.

Adyar
October, 1934.

Rabindranath Tagore

Santiniketan and Sreeniketan

At the invitation of the citizens of Madras Rabindranath Tagore paid a visit to that city, towards the end of October with a number of boys and girls from the Asrama. A Reception Committee had been formed there with the Chief Minister, the Hon'ble Rajah Shaheb of Bobbili as President and a very interesting programme was arranged in connection with the Poet's visit. He arrived in Madras on the 21st. morning by the Calcutta Mail and was received by a huge crowd in the station, students naturally predominating. The rush was terrible and the volunteers looked helpless. It was with extreme difficulty that the Rajah Shaheb could get to Rabindranath's compartment to garland and welcome him in the name of the citizens of Madras. The next afternoon the Corporation of Madras presented him with an address of welcome. In reply Rabindranath gave a most inspiring message which is being published in full in this issue of the News. On the 23rd, he gave a lecture on "Myself and the Bengal Renaissance" at a crowded meeting of the student community in the Midland Theatre under the presidency of Mr. S. Satyamurthi. A purse of a thousand rupees was presented by the Students' Reception Committee for Visva-Bharati. Rabindranath attended a reception arranged by the Women's Indian Association on the 24th. October and addressed the girl students in Queen Mary's College the next afternoon.

On the 25th. the main party of students arrived. Nandalal Bose and a few other teachers also came with the party. They were all lodged at the headquarters of the Theosophical Society at Adyar. Rabindranath himself during the whole of his

stay in Madras stayed at Adyar as the guest of the Acting President of the Theosophical Society.

The Santiniketan Arts and Crafts Exhibition was opened at the Congress House on the 24th. October under the presidency of Mrs. Radhabai Subbarayan, the Zamidarini of Kumaramangalam. It remained open till the end of the month. Shapa-Mochana was staged at the Museum Theatre for four nights, the 27th., 28th, and the 30th and 31st. Her Excellency Lady Beatrix Stanley was present in the last evening's show. On the 27th. afternoon, their Excellencies had entertained the Poet at an informal tea-party in the Government House. On the second inst. he left for Waltair accompanied by the students. He was busy till the last moment and on his way to the station he gave a short address at the Gokhale Hall under the auspices of the Y. M. I. A. Then he had to recite a number of his poems.

Waltair was comparatively restful after the strenuous engagements in Madras. Our boys and girls stayed in the Andhra University hostels kindly placed at our disposal by the Vice-Chancellor, Sir S. Radhakrishnan. Rabindranath with his personal staff stayed as the guest of Her Highness the Maharanee of Vizianagram. Shap-Mochana was staged on the 4th. inst and on the 5th. Rabindranath gave a lecture to the students of the University. The party left for Calcutta on the 6th. inst.

...

Rabindranath will deliver the Convocation Address of the Benares Hindu University on the 30th. of this month. At the same function he will also receive an honorary doctorate from the University. On the 2nd. December he will formally open the Montessori School run by the

(Continued on page 39)

Rabindranath's Reply to the Madras Corporation Address

Mr. Mayor and the Members of the Corporation of Madras,

Allow me to offer my thanks for the welcome accorded to me on behalf of the citizens of this great city. There was a time when poets depended upon the favour of the king's court for their recognition. Now that prerogative has descended upon the people and I have had amazing good fortune in winning popular applause in a measure which is too perilously enormous.

However, I have not come to you today as a poet for gathering approbation, but as one possessed of an insistent purpose which like a pod bearing seeds has its only impulse which is for dissemination. The idea that has gained a hold upon my mind and which has given the name Visva-Bharati may be known to you and yet not clearly defined. Therefore I take this opportunity for repeating myself in the hope that my appeal may find some response in some of your minds and make you think.

From the beginning of her history the race problem has been the one great problem with which India has been compelled to deal. Peoples different in colour and culture came into closest contact on her soil which at first gave rise to deadly conflicts till they subsided into a passive mutual tolerance splitting up the multitude into closely guarded compartments. That this has not been the best possible answer to the Sphinx riddle given to us to solve, is amply proved by our history which has borne a continuous series of humiliation upto the present day. The barriers that obstruct the flow of human sympathy to reach all parts of the social system are sure to produce a

fatal weakness that easily gives way to all attacks of evil. We can never hope to find our salvation by some artificial means, some apportionment of votes, some political machinery imported from foreign markets. Our minds must be educated truly to realise the deeper bond of human relationship, the lack of which makes us miss our meaning and hinders us in our fulfilment. Visva-Bharati stands for that spiritual attitude of mind which has its faith in the fundamental unity of man, the unity which is not merely a part of a policy but representing an eternal truth.

The problem which appeared before India still claiming its final solution has become today a world problem. The human races have come out of their traditional reservation fence into mutual contact. This sudden change from a life of comparative seclusion to that of mutual proximity will test to the full their moral adaptability. The peculiar qualities which gave special advantage to some of them in former days, may in order to save these very people, have to give place to others of an opposite kind.

It is difficult for us to realize that the sunset clouds of the past, under their golden flourishes and blood-red magnificence conceal approaching doom, and people are still talking in a language which hardly takes count of the impending night. The vastness of the race problem with which we are faced today will either compel us to train ourselves to moral fitness, in place of merely external efficiency, or the complications arising out of it will fetter all our movements and drag us to our death.

Our first meeting has only recognised

our differences in language, tradition, and degree of physical strength and in the place of geographical barriers it has thereupon set up the barriers of mutual misunderstanding. Even the religious ministers sent by the West to the East have in their sectarian pride emphasised and exaggerated these differences more than any other body of men. They have produced the psychology which makes it comfortably easy for the military and mercantile powers of their community to carry on their mission of depredation in alien countries helplessly open to their inroads.

This consciousness of difference has poisoned our literature, our history and the education of our children,—it has invaded the frontier line of science where it touches sociology. Like what we have experienced in our own community, the cultivation of intense race egotism is the one thing that has found its fullest scope in this meeting of men. In no period of human history has there been such an epidemic of moral perversity, such a universal churning up of jealousy, greed, hatred and mutual suspicion. Every people, weak or strong is constantly indulging in a violent dream of rendering itself thoroughly obnoxious to others. In this galloping competition of hurtfulness, on the slope of a bottomless pit, no nation dares to stop or slow down. A scarlet fever with a raging temperature has attacked the entire body of mankind and political passion has taken the place of creative personality in all departments of life.

It is wellknown that when greed has for its object material gain, then it can have no end. It is like the chasing of the horizon by a lunatic. To go on in a competition of multiplying millions is a

steeple-chase of insensate futility, that has obstacles but no goal. It has for its parallel the fight with material weapons, weapons which must be perpetually multiplied, opening up new vistas of destruction and evoking new forms of insanity in the forging of frightfulness. Thus seems to have commenced the last fatal adventure of drunken passion riding on an intellect of prodigious power.

When the condition of the world is so desperate, it will not in the least help us if we in the East, as we already find in Japan, also join in this stampede towards a general annihilation. We must discover our salvation in some other power that has its basis upon sanity, and this power is moral. The ideal of education which Visva-Bharati dreams of realising in spite of the obstacles of all kinds, is to help in the development of intellectual and moral sympathy for one's fellow-beings, the spirit of service and sacrifice, and the dauntless attitude of refusal towards evil of all kinds in the face of calumny and persecution.

Material force has its power in the physical blows it can inflict and therefore emulation goes on endlessly augmenting the means of dealing such blows. It can only come to a natural stop when man asserts the dignity of his spirit and says; "I am not afraid". It is our weakness which maintains a material power dominating us; the power which is spiritual dwells in our strength, in our fearlessness, fortitude and spirit of renunciation.

So long men had been cultivating, almost with a religious fervour, that mentality which is the product of racial isolation; poets sang in a loud pitch of bragging of the exploits of their popular man-slayers; money-makers neither felt

pity nor shame in the unscrupulous dexterity of their pocket-picking; and diplomats scattered lies in order to reap concessions from the devastated future of their victims. Man, suckled at the wolf's breast, sheltered in the brute's den, brought up in prowling habit of depredation, suddenly discovers today through a series of cataclysms that his true power lies in yielding up his brute force for the freedom of spirit. The time has come for him to realise that the subtle intricacies of human existence find their perfect unity in the harmony of interdependence, never in the vigorous exercise of elbows

in the midst of the mutually pushing multitude, clamouring for a solitary peak of self-assertion.

This spirit of interdependence is the divine spirit of meekness in life which gives it the unseen and inexhaustible strength to inherit the earth, that we find in the green grass whose banner of conquest is humble and yet ever victorious. Therefore I would bring to you the cry of this new Age which is waiting to close the bloodstained pages of its past and to hear the Epic that will voice its hope in a great song of a triumphant humanity. *

Letters from Abroad.

From the late Prof. J. D. Anderson I. C. S.

Mostyn House, Brooklands
Avenue, Cambridge.

প্রিয়বর,

September 3, 1920.

I have just got your letter dated August 29, sent on to me by our young friend A. C. M. If you knew the amount of pains I have taken about that young man! The letters I have written, the interviews I have had! Amongst others, I wrote to your friend Lowe Dickinson about him [he was away from Cambridge] and got less than no encouragement. The fact is that the Colleges are full, and overfull, and no one could be admitted this year. I am bound to add that the tutors who actually saw A. did not seem to care about him, and confessed a sense of 'অভক্তি'

Why? I do not know. They are practised in "sizing up" young men at sight. They make mistakes, of course. They take a liking to youths who dis-appoint them. They take a dislike to

youths who are virtuous, ingenuous, industrious, kindly, disinterested, talented, and, in a word, possessed of all the virtues which mark a good and promising student. In fact, College tutors are as human and fallible as you or I, and, in their own sphere, omnipotent. To persuade them to alter first impressions, when you yourself have no personal intimacy with the subject of their prejudice, is a difficult task. Any how, there is no room for A. C. M. this year. There may be room for him next year, October 1921.

I even went so far as to let the India Office know of this boy's case and that of another lad, a grand-nephew of Bhupendranath Basu, who also failed to get admission. The officials, and especially the Indian members of Council, are very troubled about this matter. But the students themselves decided, some four or five years ago, that they did not want official interference, and persuaded the

* Delivered at Madras on 22. 10. 34.

India Office to give up its wellmeant guardianship of the young fellows who come to this country. They come in whole battalions now—in larger numbers than the Universities can at present assimilate. You must remember that the Universities [or rather the colleges] are refusing hundreds of young Englishmen. The true remedy is to export competent teachers and pay them well, instead of importing armies of students, who, between them, expend sums of money which would handsomely endow Indian Universities.

That young Indians should travel and and visit foreign countries is a good thing. But that large colonies of Indians should establish themselves in English Universities is a doubtful benefit to them. They see much less of English life than, for instance, your brother did, or Romesh Chandra Dutta, or my own contemporary Brajendranath De. They associate with one another, and make little effort to secure English friends. They think Englishmen shrink from them, and naturally resent this. The resentment is visible—and not attractive. And so the vicious circle turns, and brings nothing but discouragement to an old Bengali—an old Anglo-Bengali, if you like—such as me. At present, I can see no way out save an improvement of Indian universities, and you know, none better, what difficulties there are in that direction. In the meanwhile, I do my best to get as many Indians as I can into colleges. But if after infinite pains, I get admission for one, at once dozens of others want to know why I cannot do the like for them!

The other day, a friend of mine in Strasbourg sent me a copy of the *Journal d'Alsace et de Lorraine* in which was a review of Mme Henriette Miraband Thorens' translating of your "Gardener". It was

rather a pleasant and cheerful review, and, greatly daring, I ventured to render into such Bengali as I could compass, and sent my version to Ramananda Chatterjee. In the review were some quotations from Mme. Thorens' French translations of your English translations of your Bengali verse. These I had to put into some kind of Bengali once more, since I had no time to search for the originals. (I put them, of course, into prose!) They were things like this :—

"Prenons d'assaut le ciel bleu; emparons-nous de l'espace comme d'un butin au gre de notre course. Le rire flotte dans l'air, comme l'écume sur l'eau. Amis, gaspillons notre matinee en chansons futiles."

I have not kept a copy of my attempt to put this into Bengali, so I cannot inflict it on you. But I have always felt that French and Bengali are closer akin to one another than either is to English, an odd hybrid language with a strong Germanic element in it. French comes partly from classical Latin (a true Sanskrit) and partly from popular Latin (very like an Indian Prakrit). English has borrowed much more freely from all manner of sources. This makes it supple and expressive, and gives us a great wealth of vocabulary, but we lack the subtle and fascinating turns of idiom which are so characteristic of French and Bengali alike.

I have just heard, with great distress, of the death of my very old friend Sir Charles Lyall. He was one of the most learned of Arabic scholars and was also deeply read in Hindostani literature. The last few months have been very fatal to Anglo-Indian scholarship. We have lost Vincent Smith and James Kennedy, both men of real learning, disinterested

scholars men who gave their lives to Indian learning. I see no one among the younger men to take the place of these. The present generation of Englishmen in India seems to be absorbed in the transient politics of the day. These have to be attended to. But it is a pity that the eternal things—the accumulations of the wise and learned of past generations are neglected.

Fortunately, in India itself we have now a great host of trained and disinterested scholars. Next Wednesday, I hope to meet Sir G. A. Grierson, Suniti Kumar Chatterji and another man to discuss the best way of recording Bengali sounds in Roman characters. I went up to London on Saturday to discuss this matter with Suniti, and found him a delightful fellow, learned, scholarly, impartial, and singu-

larly free from pedantic prejudice. Such men are rare in any land. If his life is spared, he will be well known outside India as a scholar. I hope to put him in touch with my friend Jules Bloch, who is much of the same quality as himself.

Pray believe that I will do my best for young A., if I should happen to hear of a vacancy. But we have a long waiting list, and Mr. Manning and the College tutors go through this very carefully. It is not often that I get a chance of saying a word for Bengali friends, or for the friends of my friends. If I fail, it is not for want of striving.

এই বড়ার নমস্কার ও ভালবাসা গ্রহণ করিবেন।
আশা করি যে আপনি সুখে স্বচ্ছন্দে কালযাপন করিতেছেন
এখানে হাড় কাপানো শীত—বিশেষ বৃষ্টির পক্ষে অসহ্য।
অনেকদিন অবধি আমরা স্ত্রীদেবকে দেখিতে পাই নাই!
ভবদীয় শ্রী J. D. Anderson.

(Continued from page 34)

Theosophical Society in Benares. It is of particular interest to us for the school building has been designed by Surendra-nath Kar.

It has been proposed to publish a register of the ex-students of Visva-Bharati with as much particulars as possible. A circular letter is being issued to all members of the Alumni Association. We earnestly hope we shall have their full co-operation and active sympathy.

Kshitish Chandra Ray M. A. has been appointed an adhyapaka in the department of English and has joined service from the 15th. of this month. We offer him our hearty welcome.

The Sloyd Association of Sweden has sent Miss Jeanson with a full complement

of looms, instruments etc. for running the department in Santiniketan. We express our heartfelt gratitude to the Association for this act of kindness and offer a warm welcome to our new colleague.

Upendra Kumar Das, who is now working as an adhyapaka in the Sikshabivaga secured a First Class in Bengali at the last M. A. examination of the Calcutta University. Our hearty congratulations.

It is with extreme regret that we report the death of Tincourie Roy (generally known as Ostad to successive generations of the inmates of the asrama), one of the oldest servants of the institution. He was long on the pension list, but never cut himself adrift from us. His familiar figure will be much missed in the asrama. May his soul rest in peace!

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B. Dose

Volume III.

December, 1934

Number Six

Santiniketan & Sreeniketan

Rabindranath was to have delivered the Convocation Address of the Benares Hindu University on the 29th. November last but owing to the unfortunate illness of the Vice-Chancellor, Pandit Madan Mohan Malaviya the convocation had to be postponed. But as he had accepted another engagement in that city, namely to formally open the Rajghat Montessori School, he left for Benares on the 29th. November accompanied by his Secretary. For the first two days of his stay in Benares he was the guest of the University. Then he shifted on to the Rajghat School and stayed there till the 4th. inst. on which date he left for Calcutta. He returned to the Asrama on the 8th. inst.

...

The formal opening of the Rajghat School was performed on the 2nd. inst. Rabindranath delivered an address on the occasion, the first part of which is being published in this issue. What gives us particular interest in this school is that the buildings there are all being constructed under the direction of Surendranath Kar of the Kālā-Bhavan. The main School building is a wonderful architectural achievement and evoked spontaneous

tributes for the artist, from the many hundreds who had gathered there for the function. The Theosophical Society gave an At Home to the Poet on the 3rd. inst. to which a large number of distinguished guests were invited.

...

Mr. C. F. Andrews has come back to India for a few days' hurried consultation with Mahatma Gandhi and it is expected he will make time to visit us during the coming *Utsab*.

...

Mm. Olivier and Fouquet, members of the *Association des amis de Tagore* paid a visit to the asrama for a few days towards the end of November. They had travelled all the way from Paris by the overland route to carry us the message of love and sympathy from the youth of France.

...

Mr. Weston, Director of Industries to the Government of Bengal paid a visit to Sriniketan on the 28th November.

...

Sreejut Sitaram Sakseria of Calcutta has made a donation of Rs. 500/- for the teaching of Hindi in the asrama.

The Son of Man

From His eternal seat
 Christ comes down to this earth,
 where, ages ago, in the bitter cup of death
 He poured his deathless life
 for those who came to the call
 and those who remained away.
 He looks about him,
 and sees the weapons of evil
 that wounded his own age,—
 the arrogant spikes and spears, the
 slim sly knives,
 the scimitar in diplomatic sheath,
 crooked and cruel,
 are hissing and raining sparks
 as they are sharpened on monster
 wheels.
 But the most fearful of them all
 at the hands of the slaughterer,
 are those on which has been engraved
 His own name,

that are fashioned from the texts of
 His own words
 fused in the fire of hatred and
 hammered by hypocritical greed.
 He presses His hand upon His heart,
 He feels that the age-long moment of His
 death has not yet ended,
 that new nails turned out in
 countless numbers
 by those who are learned in cunning
 craftsmanship
 pierce Him in every joint.
 They had hurt Him once
 standing at the shadow of their
 temple;
 they are born anew in crowds.
 From before their sacred altar
 they shout to the soldiers, Strike!
 And son of Man in agony cries,
 "My God, My God,
 why hast Thou forsaken me?"

Rabindranath Tagore

An Address

My young friends,

Let me assure you that the child within me is still actively alive. I cannot prove it by addressing you from this higher platform and solemnly posing as a distinguished visitor, frightening you into proper behaviour. But take it from me that if I had the opportunity to find my place in your midst I could easily share your life and your dreams. Do not be deceived by my grey exterior but keep your judgment in suspense till you are able to read my writings which contain

spontaneous records of my confessions. There you will find expressions of a mind which refuses to grow old and callous in its touch with the great world to which we have been born. No doubt I am compelled to perform serious duties that help me to maintain my prestige of a mature age among the community of the grown-

* Speech delivered by Rabindranath Tagore at the opening of the Montessori School, Rajghat, Benares on the 2nd. December, 1934.

ups, but the best part of my activity has the inconsequential character of a mere play, fashioning structure of phantasy with airy nothings. It is in answer to the messages which come directly to my naked heart from the colourful playground of creation, where ever crowd fleeting images, the play things of the Eternal, in the blue of the sky and the green of the earth.

I have often received garlands from my fellow beings in recognition of some service or other which they consider as useful, but I have felt every day of my life, mother Nature crowning me with her morning light and kissing me with her fragrantly tender breeze, not because I have done anything valuable but because I have loved her. I have lived in this great world not only as a member of a society or of a group but as a light-hearted vagabond, free to roam or rest in the immense courtyard of this brown earth, chequered with lights and shadows. I have lived into the mystery of its being. You must not despise me because I may know less mathematics than you do, but I have come to the secret of existence not through any

analytical mazes of exploration, but as a child approaching its mother's chamber. Because of this I stand close to you, the young hearts whom my heart recognises as its fellow voyagers in the open road of light and life. This is by way of my introduction to you as a poet in which capacity I may claim my entry into the pure-blooded aristocracy of the child. I know you do not fully understand my works, but you may safely ignore them for they do not in any way affect you in your examination result. Yet I feel certain that this much you have realised from my talk that I have tried to approach you as your friend and not as your instructor and this pure friendliness of mine may continue to offer you companionship in my literary works when you grow older. Other distinguished visitors will come to you in future in the guise of advisers relentlessly taking up a great deal more time than I have done and then you will remember me gratefully for the merciful manner in which I have treated you in this address of mine which is remarkably short considering the occasion that has claimed it.

Letters From Abroad

(From Late Prof. J. D. Anderson, I.C.S.)

29th March, 1920.
Mostyn House,
Brooklands Avenue,
Cambridge.

প্রিয়বর,

A day or two ago, my old pupil Mr. J. G. Drummond sent me two opening chapters of his rendering of নৌকাডুবি for frank criticism. I told him frankly that

it was, so far as I could see, an *accurate* translation. But it was still a translation. It read like a translation and so gave little pleasure to the reader. All of which was equally true of my own attempts to translate your book. It would have to be written again and again, until by careful selection of word and phrase it became a piece of good English. Even then, it could

hardly be an equivalent of your Bengali style. I find that you are (and that need surprise nobody!) an extremely difficult author to translate. The difficulty is not one of interpretation of the mere meaning of your sentences—not the sort of difficulty for instance, that a Frenchman experiences when he tries to put the introductory chapter of George Meredith's "Egoist" into French. No, the problem in your case is quite other. Your style has a most deceptive air of simplicity and ease, and it is only when the conscientious translator tries to put down something similar in English that he discovers how hard a task he is attempting. A well-known critic and historian of literature told me the other day that there is not a single Englishman now living who can write pure, simple and yet scholarly prose. Now your prose is pure, clear, simple and yet by some magic of your pen, delightful and beautiful and apt, a poet's prose. That is not to say that it cannot be rendered into somewhat similar English, for English, as you know, is a wonderful instrument of music and meaning in skilful hands. But perhaps only an English Rabindranath could do it—and where is your English Rabindranath?

That, of course, is not to say that it might not be worth while to publish a merely competent and workmanlike version of your prose, leaving it to intelligent readers to guess that some perfume has evaporated in the process, and that he is only looking at dried and pressed flowers.

Oddly enough, I suppose that the difficulty of translation was less in the case of your poems. Here it was possible to use a Biblical turn of phrase, something consecrated to English minds by old association, with a touch of archaic sym-

bolism which was not unfitting in the case of verse forms which have a long history of poetic experiment and development behind them. But in tales of modern life the use of a vaguely archaic and simplified style would seem pedantic, might even make the English reader smile, and in any case would not do justice to your own delightful choice of significant words.

It can be done, of course, when the right man turns up. The ideal plan would be for some competent person to do it at Bolpur, under your eyes, and with the inspiration of your own personality and presence. That means, of course, an English disciple, one filled with a real personal affection for you. For, in truth the problem is one of the heart rather than of the head. You write with a profound love of your own land and its people, and with the comprehension which such a loving intimacy alone can give of Bengali thought and emotion.

All this is very discouraging to Mr. Drummond and myself, yes, but, on the other hand, he is young, and capable, and it is well that he should work with a high ideal of his task. Any how, I am done with নৌকাডুবি। What I should like to attempt, if I can make time and work up enough energy, is a rendering of গেরা। I hardly dare tell you—not knowing what your own estimate is—that I greatly prefer গেরা to নৌকাডুবি and even to চোখের বাগি। In the case of গেরা the linguistic difficulties are, I think, greater; but I think the other, the greater difficulty of an equivalent style, will be less serious. The tale is so moving and told with such vigour that a man must be a poor translator indeed not to be stirred and stimulated.

We are preparing, my wife and I, for a short pilgrimage to where our son lies near Arras. It happens that a kind

relative of mine has offered to give us a lift in a motor car, and hence we shall be able, I believe, to see the whole Western Front from Zeebrugge to Paris. It is a sad expedition in many ways, not merely for personal reasons but because we shall be seeing what wanton and wicked harm we humans who call ourselves civilised can inflict upon one another. Imagine a ruthless bombardment of Agra, Benares, Mathura! And yet Rheims was almost as sacred to Frenchmen as these places are to Indians, aye, and even to old-fashioned Anglo-Indians like myself, and who has gained any good from all this destruction of things beautiful and venerable? If all we humans could only live in peace and amity and enjoy in common all that is sweet and noble and good in life! But war is a demon which is far from being exorcised. Only last week, poor widow, a friend of ours, having already lost one of her two sons, came to us weeping to tell us that the other, a handsome boy of great

promise, was killed at the beginning of this month in Syria. For the courage and devotion of these gallant boys we can only feel a mixture of pity, and admiration, and remorse. The fault is not with them but with their elders, the rulers of the world who seem unable to devise some more reasonable and less cruel way of settling national quarrels.

But this is mere commonplace, not worth sending across the seas to you. You are happy to be in sunny Bengal, busily occupied, I doubt not, with your grateful pupils at Santiniketan. It is a great privilege (I feel it, in a lesser degree perhaps, here at Cambridge) to work with and for the young, the ingenuous, the hopeful. I have no doubt you have many delightful lads among your শিষ্য.

এই দুঃসংবাদ একান্ত নমস্কার ও ভগ্নবাসনা গ্রহণ করিবেন।

Believe me,

Yours very sincerely,
Sd/-J. D. Anderson.

[I have been asked by the Tagore Association, Paris, to publish the following account of the visit of two of their messengers, G. Fouquet and P. Olivier to Santiniketan.—Ed.]

Interested greatly by the idea enunciated by Tagore for a cultural rapprochement between the two civilisations of Europe and Asia, and persuaded that an intimate and continual exchange in the domain of thought between the two continents would give rise to a most fruitful result, intellectual Frenchmen have decided to attempt to organise a regular and practical collaboration of Europe with the great philosophy of India and its school at Santiniketan.

It was with this intention that they established last year in Paris the "ASSOCIATION EUROPEENNE DES AMIS DE TAGORE."

To interest all the Governments of Europe to this enterprise for sending regularly to Santiniketan the elite of European professors and students (who would go not only to bring their own culture but also to penetrate the philosophical traditions of the East), for the exchange of libraries and of lecturers, for the organisation of study tours, all that on an official basis in each country of Europe, such is the precise and primary object of this association.

Such a programme should without difficulty commend itself. The Association

of The Friends Of Tagore groups together to-day men of the highest prestige in thought in France, and in all the countries of Europe; friends of culture, philosophers, writers, thinkers, learned men, indologists, etc. In each of these countries now national committees, born spontaneously through enthusiasm for Tagore, are at the disposal of the central committee in Paris.

But, to-day especially, a work so perfectly disinterested, so international, and so elevated requires that its foundation be firm and unshakable; the subterranean works, invisible, obscure in their own beginnings are the most important, the longest, the most difficult, the most thankless, but yet fullest of hope.

The initial act of the *Association des Amis de Tagore* consisted in the address of a message of devotion to the great thinker Tagore. Everyone wanted to collaborate in it. It was no question of reproducing the luxurious Golden book which was produced so magnificently by Doctor Kalidas Nag. This new collection of the words of love are before everything the prelude and the promise of a purely practical work. It will be published in the form of a special number to one of the greatest and most popular French literary reviews and will thus reach the humblest and most distant of the friends of a new culture.

The youth of France, ever so enthusiastic in ideas of the fraternity of peoples and more than ever desirous of a future of peace, would learn with joy the creation of a new link which would reunite in the spirit so many nations different in their nature, their history and their ambition.

This is why two of her children have been delegated to go to the great poet of India, and bring to him with the news of the great European movement, the assurance of her love and her hope.

These two young messengers, Gaetan Fouquet and Pierre Olivier, have for their mission to go on pilgrimage by land roads from Paris to Santiniketan. Crossing the

countries which were the cradles of the most ancient and the enlightened cultures (Italy, Greece, Egypt, Mesopotamia, Persia), their duty has been to come into contact with the youth of these different countries as they passed through and to rally them to the idea of a brotherhood in the search for knowledge. Living often in the manner of true pilgrims, humble but enthusiastic, they received in the course of their wonderful journey the warmest reception from men of the highest intellect, and from groups of students in these different countries. Thus they have had the opportunity to add several great names to the Association which sent them and to complete the message of French youth with that of the youth of Athens, of Cairo, of Damascus, of Bagdad, of Teheran.

In India which they entered through Quetta, (coming from Meched, Persia), two months ago, they have visited the principal intellectual centres of the north, received by brother students of Lahore, Srinagar, Amritsar, Delhi, Jaipur, Agra, Lucknow, Benares.

They arrived in Calcutta a few days ago after 15 months of travel across Europe and Asia employing the most primitive means of transport like the camel or the ass, or the most modern, like the motor-car and aeroplane.

EXACT ITINERARY

Departure from Paris on the 15th.

August 1933.

Germany, Austria, Italy (Paris to Naples on cycles).

Greece, Mount Athos (on foot, on ass, in aeroplane, and by boat (a shipwreck)).

Greece—Egypt (by boat).

Egypt (Cairo-Assuan-Suez by train).

Arabia (15 days on camel's back).

Palestine, Liban, Syria, Iraq, Persia (in motor car, in Persia travelling with the pilgrims from

Meched for 1000 miles, 20 days,

India (train and motor).

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Santiniketan, Bengal.

VISVA-BHARATI NEWS



D. Setti

Santiniketan and Sriniketan.

The following have been elected to the Samsad from the general constituency, :—

Kishorimohan Santra, Charuchandra Bhattacharya, Nepal chandra Ray, Sushobhan chandra Sarkar, Sudhir chandra Lahiri, and Jitendramohan Sen.

The Santiniketan Samiti has sent Sreejukta Pratima Devi and Surendranath Kar as representatives to the Samsad.

...

Rabindranath will address the convocation of the Benares Hindu University on the 8th. February and will also receive the honorary degree of D. Litt. at the same time from the University. From Benares he proceeds to Allahabad at the invitation of Pandit Iqbal Narain Gurtu, the Vice-Chancellor of the Allahabad University. On the 15th. February he will open the Panjab Youth Conference in Lahore. It is understood on his way back from Lahore he will visit Delhi.

...

Rabindranath formally opened the Pravasi Banga Sahitya Sammelan in Calcutta on the 27th. December last, and the same evening he also opened the All-Bengal Music Conference. S. J. Dinendranath Tagore was one of the Organising Secretaries of the Conference.

...

C. F. Andrews was again with us for 4 days during the *Pous Utsav*. It was after many long years that he was present for the *Utsav*. On the 24th. morning he gave a short sermon on the life of Jesus Christ and then presided over the annual gathering of the ex-students. He expects to be back here during the summer and spend a couple of months with us.

...

Rabindranath's latest novel "Char-

Adhaya" has just been published. It is understood that an English translation of it will soon be published.

...

Surendranath Kar has gone on two and half months' leave.

...

Kishorimohan Santra, the Assistant General Secretary has been keeping indifferent health for some time past and on medical advice has gone on leave. We wish him a speedy recovery.

...

Durga Prasad Panday, Shahitya-Shastri, has been appointed an *adhyapak* in Hindi and Sanskrit in the Patha-bhavana. He is from the College of Oriental Learning in the Benares Hindu University.

...

Personal.

We offer our hearty congratulations to Dr. Premchand Lal of the Education Department, Sreeniketan, whose marriage was solemnised on the 27th December last with Miss Christine Prasanna at Nasirabad in Rajputna.

...

The 34th, anniversary of the Santiniketan Asrama was celebrated in the usual manner on the 23rd. of December. Last year Rabindranath himself could not join the festival as he was away in Hyderabad raising funds for Visva-Bharati. But on this occasion he made it a special point of being present and presiding over the function as the Acharya. Fortunately for us Mr. C. F. Andrews also happened to be in India at that time and he too was present at the ceremony. An important feature of

(Continued on page 54.)

Letters from Abroad

(From Late Prof. J. D. Anderson, I. C. S.)

Mostyn House, Brooklands Avenue.
Cambridge.
24th May, 1918

My dear কবিবর,

Your kind letter of April 14th reaches me today, from which you may gather how great delays the war interposes in our communications. I have also got the চৈত্র number of সবুজপত্র and shall read your lecture on উদ্ভ with care, respect, interest and, I hope, comprehension.

I have been in London all day, and had an odd experience. In Cheapside I came across a little knot—six in number, of Indian sailormen—all Panjabis from Rawalpindi. They had just drawn their pay, quite a large sum, over £ 80, and had this in English notes. They wanted to change their treasure into Indian money or notes. Not one of the party knew a word of English! now, my own Hindustani at its best, was only Calcutta Hindustani and is decidedly rusty now. However, I was able to understand them and make myself understood. I took them to the nearest Indian bank—there was one, I found, in Grace Church St. The men refused to accept drafts on India, so the bank people goodnaturedly telephoned to Cook's in Ludgate Circus, and found that they had some rupees and Indian notes. So then we all tramped off to Cook's, and there I parted with my new friends, with many salaams on both sides. I would have taken them back to the docks, but I had to hurry on to meet my youngest boy and take him to the admiralty to be examined as a probationer for the navy. And he occupied the rest of my day, until I sent

him back to his school, and returned to Cambridge to find your letter awaiting me.

I am thinking of making a careful translation of your lecture and sending it to Dr. Robert Bridges, the Poet Laureate, who, as you know, is an enthusiastic student and theorist of metre and rhythm. He will certainly be interested, even if he does not agree with your views. The subject is one about which people differ in the most extra-ordinary fashion. But perhaps that is because, in the West as in the East, we remain under the domination of the classics, forgetting that the modern languages, analytic and uninflected, are pronounced in a different fashion from Sanskrit, Greek and Latin. However, discussion, kind, frank, and sincere discussion, can do no harm. I write all this, observe, before I have read your lecture, because I know that whatever you write on such a subject must be worth reading and carefully considering, even by those who do not wholly agree with what you say. As for myself, it does not matter 'tuppence' whether I agree with you or not. I shall take an early opportunity of telling Sir A. Quiller-Couch ('Q') about your theories. He is professor of English Literature here, and has written pretty and ingenious verses in his day. There has been much written in the Modern Language Review on European metres lately, and there is a wholesome tendency to study metre, not as an isolated fact in one language only, but as a means of artistic expression of emotion in at least all "Indo-European" or "Aryan"

tongues. I could send you some of these articles, if you would care to see them. But I would not inflict them on you without your permission.

And that reminds me that I have been reading your delightful নৌকাডুবি with an excellent pupil, a man who knows Uriya language and literature better than any other European now living. Knowing Uriya as he does, he has of course a knowledge of the greater part of Bengali vocabulary. Reading the book slowly and carefully with a pupil has increased, if possible, my admiration and delight in your novel. I feel that, if possible, it ought to be translated into English. Now, I am very conscious of the difficulties of the task, difficulties not linguistic, not dictionary or grammar difficulties, but the much more subtle and evasive difficulty of finding an adequate English equivalent for your charming and inimitable Bengali style. I feel this in the English renderings of various stories out of the গল্পগুচ্ছ. The meaning is there, correctly enough rendered into ordinary, grammatical English prose. But it is prose which any educated Englishman might write, whereas your Bengali prose is unmistakeably your own. After saying that, I find it difficult to go on and say that I am lovely tempted to attempt a rendering of my own. I know how hard, how perhaps impossible the task is. I may easily fail to satisfy even myself. But if I should manage, against my own expectations, in making a rendering which might at least suggest that I had been translating a style that is not merely a বেসে style, would you let me try to find a publisher? I want no payment, and am quite content that the translation should be anonymous. But I do wish that English people should have the delight and plea-

sure of reading your tale and making the acquaintance of your characters and especially of কামলা and হেমলিনী and Kamala's delightful old mother-in-law. I fear I am not at all competent. And yet I can honestly say that I have enjoyed the story as I have enjoyed nothing in that sort since I was a boy. And then the scene of the tale is very dear and familiar to me, and surely that would be a help. I know that a merely literal rendering would be a crime to you and your art. It would make the vein of gentle humour and observation which underlies the style to vanish and evaporate. I met a Frenchwoman the other day who knows and appreciates your work, and I told her that your novels ought to be and could be rendered into French. If I were not afraid of tiring your patience, I could give you many reasons for thinking that Bengali goes more easily into French than into English. But with care and the comprehension which is more a matter of the heart than of the brain, I think your work could be done into more or less adequate English. It would be a pleasant task to try, when the anxieties and sorrows of this cruel and interminable war permit.

I see that Mr. Ramanand Chatterjee has published in bookform a translation I made some time ago of Bankim's ইন্দিরা and one or two other stories. I did them for his "Modern Review", and would have liked to review my rendering and perhaps write a little preface..... Reading my translation in print, I can see many little blemishes which I should like to alter. However, the tales in question were not Bankim's best work, and, read sympathetically, my version may serve to give some idea of the novelist in his more romantic mood.

As for সবুজপত্র I have got a complete set for the first two years, after which, my agents failed to send it to me, and I supposed that it had ceased to appear. I must try to get hold of the back numbers. It has one great charm for my old eyes—that it is printed in bold black

print. I have been reading নৌকাডুবি in the train going to and from London, and have found the smaller and familiar print very fatiguing to old eyes.

But I must not presume too long on your kindness and patience. এই বুড়ার একান্ত নমস্কার গ্রহণ করিবেন।

আপনার অমুগত
J. D. Anderson.

A Letter to a Friend in the West

Santiniketan,
10. 11. 34.

Dear----.

My desire for reading grows in proportion to distractions that keep me away from my books. The gifts that have come to me from you are very tempting. I love the Chinese mind and Taoism comes remarkably close to our Upanishads. The long railway journey that is in near prospect for me, on my way to Benares, will give me the opportunity to read these books at a time when my mind will be thankful to escape into an atmosphere free from dust and soot, and noise.

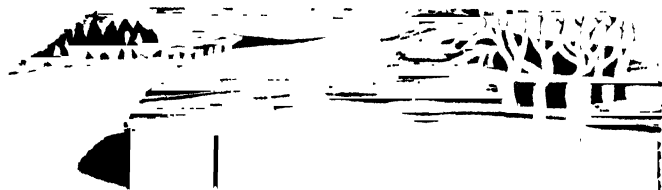
I am always dreaming of a paradise where gods are in enjoyment of an infinite leisure rich in purposeless beauty and irresponsible playfulness. I have occasional glimpses of the land of the immortal

but a life burdened with propaganda ever keeps me weighed down into the centre of clamouring claims where time and space are choked into death with good intentions.

I am sure, it is not very difficult for you to pay us a short visit before I take my journey to that bourne from which no traveller ever returns.

In spite, of strenuous obligations to be solemnly useful to society, I try to imitate gods and turn utility into play. I go about from province to province with my party of dancers earning a great deal more praise than profit. I hope it may tempt you to come to us and have an opportunity to enjoy a welcome tumultuous with music and dance.

Ever yours
(sd.) Rabindranath Tagore.



Book Review. "Deepa Mala" by Prof. M. Mangalik.

(The Indian Press Ltd. Allahabad)

Prof. Murarisharan Mangalik has gleaned in this compilation extracts from the convocation addresses delivered by eminent thinkers at various universities of India. It appears he has taken great pains in selecting the extracts; but considering the great importance of such a selection to the young as well as those who are in quest of a right perspective in matters educational, such a book is of immense value and the very able manner in which Prof. Mangalik has executed his task should amply repay the pains he has taken. The students who attend the convocation are, most of them, at a critical juncture in their lives; they yearn for a 'kindly light, amidst the encircling gloom' and the addresses almost invariably offer

a guidance which hardly ever fails to inspire and mould the intellects into that attitude of life which alone is of material value on the eve of entering life. So far as those who are devoting their energies to the cause of education are concerned, the book is of value in as much as in it they will find a presentation of the problems of education by minds that are free to regard education from a standpoint and vantage-ground, much wider and far different from those who are entangled in the more immediate concerns of education. What the presentation lacks in technical minuteness, it more than compensates by the vision that attempts to harmonise all the varied interests that are inextricably woven in the texture of life.

D. S.

(Continued from page 50)

the *Utsav* this year was the presence of a large and representative gathering of ex-students who evinced great interest in the recent developments of their Alma Mater.

On the 7th. Pous Gurudev conducted the service in the Mandira. On the 8th. Pous C. F. Andrews delivered a sermon on Jesus Christ in celebration of the Christmas Eve. Later on he presided over the annual general meeting of the Asramika Sangha. At 9 a. m. there was the sitting of the Visva-Bharati Parisat under the presidency of the Founder-President. The annual report was presented by the General Secretary together with the audited accounts of the concluding year. After a short discussion the report as presented was accepted by the Parishat.

As usual thousands of people from the neighbouring villages enjoyed the fun of the fair.

...

Alumni News.

On the morning of the 8th of Pous (the 23rd December, 1934) the old students of the Visva-Bharati assembled before the Adi-Kutir and in a procession met under the Amra-Kunja where the General Meeting of the Ashramika-Sangha began under the presidency of C. F. Andrews. The President addressed the meeting in a few words re-affirming the ideals of the Asrama and appealing to the alumni of Visva-Bharati to share the responsibility of helping forward the great cause of their dear *Alma Mater*. He then made touching

references to 'Bara Dada' Dwijendranath Tagore, Ajit Kumar Chakravarty, Santosh Kumar Mazumdar and Willie Pearson.

The meeting was then adjourned, and was resumed in the afternoon at "Uttarayana" under the presidency of S. Nepal Chandra Roy when the business items were transacted.

The following were elected as life members of the Ashramika-Sangha.

1. S. Subir Tagore.
2. Syta. Purnima Tagore.
3. " Leela Majumdar.
4. S. Hirendranath Mullick.
5. " Birendramohan Sen.
6. " Keshab Chandra Sen.
7. " Sudhiraanjan Das.
8. " Birendranath Basu.
9. " Dilip Kumar Roy.
10. " Girijabhusan Mondol.
11. " Prafulla Chandra Sen.
12. " Apurba Kumar Chanda.
13. " Anil Kumar Chanda.

These make 42, the total number of life members. The life membership fund amounting to Rs. 840/- is invested in banks in deposit a/c

The Executive Committee for 1935 was formed with the following persons.

1. Sudhiraanjan Das.
2. Dhirendramohan Sen.
3. Pulin Behari Sen.
4. Amsulekha Basu, (Secretary,
Calcutta Branch.)
5. Rathindranath Tagore, Treasurer,
6. Sarojranjan Choudhuri, Secretary.
7. Santidev Ghosh, Asst. Secretary.

A sub-committee was formed to draft

a constitution of the Sangha, with Pulin Behari Sen as the Convener.

...

The second Annual Gathering of the Ashramika Sangha (Calcutta Branch) was held on the 9th. December last at the City College Common Room under the presidency of S. Nepalchandra Roy. The Annual Report & Accounts being read and accepted, S. Achyuta Sarkar read a paper in course of which he discussed how the ex-students could be of assistance to the growth and development of Visva-Bharati and he also made a few suggestions as to its means. These were adopted by the meeting after discussion, and a committee consisting of S. Sudhiraanjan Das, S. Bibhuti Gupta, S. Pulin Sen and S. Achyuta Sarkar was then appointed to meet Gurudev and to discuss the feasibility of these suggestions.

The following members were elected to form the executive committee of this Sangha for 1935:—

Amsulekha Bose—Secretary, Ajit Ray and Judhajit Chakravarti, Assistant Secretaries; Pulin Sen—Treasurer; Sudhamsu Sarkar—Member-in-charge of Library (proposed); Nirmal Chatterjee, Hiren Mallick, Ajay Sen, Satyen Bisi, Kshemen Sen, Saurindra Chaudhuri, Birendra Bose, Sudhiraanjan Das, Bibhuti Gupta, Achyuta Sarkar, Reba Sarkar, Mandakini Chatterjee—ordinary members.

S. Santwana Guha, formerly of Siksha-Bhavana died in the Rajsahi Jail on the 19th December last. S. Guha had distinguished himself as the author of a number of books.

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Volume III

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Number Eight

Win your release in the air, O bird,
let not thy wings be timid.
Yield not to the lure of the easeful nest,
to night's enchantment.
Dost thou not feel the hidden hope
that hums in thy dream
When thou sleepest,
and in the expectant dark of the dawn
the silent promise that reveals itself
as it rends the veil from the face
of the bud?

Rabindranath Tagore

তুটু

ফাস্তনের পূর্ণিমার আমন্ত্রণ পল্লবে পল্লবে
এখনি মুখর হোলো অধীর মর্ম্মর কলরবে ।
বৎসে, তুমি বৎসরে বৎসরে
সাড়া তারি দিতে মধুস্বরে,
আমাদের দূত হয়ে তোমার কণ্ঠের কলগান
উৎসবের পুষ্পাসনে বসন্তের করেছে আহ্বান ॥

নিষ্ঠুর শীতের দিনে গেলে তুমি রুগ্নতনু ব'য়ে
আমাদের সকলের উৎকণ্ঠিত আশীর্ব্বাদ ল'য়ে ।
আশা করেছি মনে মনে
নব বসন্তের আগমনে
ফিরিয়া আসিবে যবে লবে আপনার চিরস্থান,
কানন-লক্ষ্মীরে তুমি করিবে আনন্দ-অর্ঘ্যদান ॥

এবার দক্ষিণবায়ু ছুঃখের নিশ্বাস এল ব'হে ;
তুমিতো এলেনা ফিরে ; এ আশ্রম তোমার বিরহে
বীথিকায় ছায়ার আলোকে
সুগভীর পরিব্যাপ্ত শোকে
কহিছে নির্ব্বাকবাণী বৈরাগ্য-করণ ক্লাস্ত সুরে,
তাহারি রণন-ধ্বনি প্রান্তরে বাজিছে দূরে দূরে ॥

শিশুকাল হতে হেথা সুখে ছুঃখে ভরা দিনরাত
করেছে তোমার প্রাণে বিচিত্র বর্ণের রেখাপাত ।
কাশের মঞ্জরী-স্তম্ভ দিশা ;
নিস্কর মালতীঝরা নিশা ;
প্রশান্ত শিউলি-ফোটা-প্রভাত, শিশিরে ছলোছলো ;
দিগন্ত-চমক-দেওয়া সূর্য্যাস্তের রশ্মি জ্বলোজ্বলো ॥

এখনো তেমনি হেথা আসিবে দিনের পরে দিন,—
তবুও সে আজ হতে চিরকাল র'বে তুমিহীন ।

ব'সে আমাদের মাঝখানে

কভু যে তোমার গানে গানে

ভরিবে না সুখ-সন্ধ্যা, মনে হয় অসম্ভব অতি,
বর্ষে বর্ষে দিনে দিনে প্রমাণ করিবে সেই ক্ষতি ॥

বারে বারে নিতে তুমি গীতিশ্রোতে কবি-আশীর্ব্বাণী,
তাহারে আপন পাত্রে প্রণামে ফিরায়ে দিতে আনি' ।

জীবনের দেওয়া নেওয়া সেই

ঘুটিল অস্তিম-নিমেষেই ;

স্নেহোজ্জ্বল কল্যাণের সে সম্বন্ধ তোমার আমার
গানের নির্মাল্য সাথে নিয়ে গেলে মরণের পার ॥

হায় হায় এত প্রিয় এতই দুর্লভ যে-সঞ্চয়
একদিনে অকস্মাৎ তারো যে ঘটিতে পারে লয় ।

হে অসীম, তব বক্ষোমাঝে

তার ব্যথা কিছুই না বাজে,

সৃষ্টির নেপথ্য সেও আছে তব দৃষ্টির ছায়ায় ;—
স্তব্ধ-বীণা রঙ্গগৃহে মোরা বুথা করি হায় হায় ॥

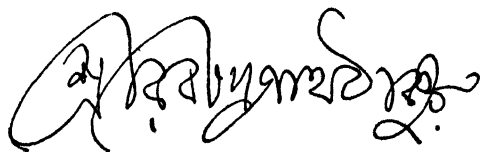
হে বৎসে, যা দিয়েছিলে আমাদের আনন্দভাণ্ডারে
তারি স্মৃতিরূপে তুমি বিরাজ করিবে চারিধারে ।

আমাদের আশ্রম-উৎসব

যখনি জাগাবে গীতরব

তখনি তাহার মাঝে অশ্রুত তোমার কণ্ঠস্বর
অশ্রুত আভাস দিয়ে অভিষিক্ত করিবে অন্তর ॥

১৮ মাঘ, ১৩৪১ ।



A Letter From A Friend

(From the late Satyendranath Dutt to Rabindranath)

শ্রীচরণেশু—

আজ নীরবে যাব প্রণাম ক'রে
 একটু শুধু নিয়ে পায়ের ধূলো,
 ম'পে মোদের প্রাণের অর্ঘ্য, কবি,
 বলব নাকো বাক্য কতকগুলো।
 বাক্য যে আজ শুধুই জ্বালায় মালা,
 হৃদয় সে যে রুদ্ধ ব্যথার ডালি,
 মৌন যুগে তাই তোমারে দেখি
 তিরিশ কোটির নয়ন দিয়ে খালি।
 শঙ্কা-মৃত স্বদেশবাসীর পাশে,
 দেখি তোমায়, আত্ম-বোধের ঋষি,
 অভিচারের মস্তে যখন ঘোলা
 আকাশ জুড়ে নামে অকাল নিশি ;—
 জগৎ যখন নিচ্ছে বিভাগ ক'রে
 মারণ এবং উচ্চাটনে মিলে
 সে সঙ্কটে, সত্য-অমুরাগী !
 আত্মপ্রদ মস্ত্র তুমি দিলে।
 আত্মনিষ্ঠ মানুষ স্বয়ম্ভু,
 মন ব'লে তার একটা মহাল আছে,
 ভয়ঙ্করের ভোজবাজীতে কড়
 খাজনা আদায় হয় নাকো তার কাছে
 সেই মহালের খবর তুমি দিলে,
 মর্য্য জাগে তোমার তূর্য্যরবে,
 মানুষ ব'লেই প্রাপ্য যে মর্য্যাদা
 সে মর্য্যাদা পেতে হবেই হবে।
 সত্যকথা সত্যযুগের কথা,
 কলিযুগে চারদিকে তার মাটি,

কলির মানুষ আমরা ভাবি মনে
 কামান যা' কয় সেই কথাটাই খাঁটি।
 গোলন্দাজের গোলা যে বোল্ বলে
 সেই বুলিটাই বুঝি চরম বলা,
 আজ দিয়েছ তুমি সে ভুল ভেঙে
 তিরিশ কোটির ঘুচিয়ে মনের গলা।
 অপ্রমত্ত তোমার সরস্বতী
 ভূভারতে দান করে আজ ভাষা,
 সঞ্চারে বল আত্মাতে আত্মাতে
 বাক্যে মনে সত্য হবার আশা।
 সাঁচার আদর জাগ'ছে তোমায় হেরে
 মিথ্যাচারের মহাজনীর হাটে,
 কুঞ্জিত দীন মনের উপর থেকে
 ভ্রুকুটিময় মেঘলা বুঝি কাটে।
 জীবন যাদেব অসম্মানের বোঝা,
 তলিয়ে যারা আছে অবজ্ঞাতে ;
 ইচ্ছা করার সহজ শক্তিটুকু
 লুপ্ত যেন পঙ্গু পক্ষাঘাতে ;—
 তাদের তুমি মুখ রেখেছ, কবি,
 হান্ধা ক'রে দিয়েছ ঢের লাজে,
 সবাব দুখের ভাগ নিয়ে স্বৈচ্ছাতে—
 তকমা ছেড়ে এসে সবাব মাঝে।
 সারা ভারত ঋদ্ধ তোমার ত্যাগে,
 ঘুচল এবার টুটল মনের জরা ;
 তিরিশ কোটির প্রাণের স্পন্দ, কবি,
 তোমার প্রাণের ছন্দে প'ল ধরা।

The Visva-Bharati Quarterly.

We need not explain why we want to revive the Visva-Bharati Quarterly; rather, we should explain why it was abandoned for so many years. Those who are acquainted with the Journal have not ceased to protest that they have lost contact with something that used to serve as the meeting place of such minds as are always eager to share thoughts and fruits of research. It is gratifying to know that the old Journal did serve a need. In that sense, the suspension of the Journal has had the value of bringing home to us our responsibility to maintain an organ which not only served to acquaint the outside world with what little work was being done here in seclusion but kept us in constant touch with sympathetic minds in all parts of the world, which made us feel that the Visva-Bharati was something very much vaster than the Institution localised at Santiniketan.

In one sense we confess to a sense of diffidence in re-starting the Quarterly: that because we cannot this time assure ourselves of the editorship that distinguished its predecessor, although Srijiit Surendranath Tagore, the former editor, has kindly consented to co-operate with us and help us as much as he can. However, in another respect we feel justified in hoping that the new journal will fill a greater need than was filled before. For the old Quarterly, distinguished though it was, had its scope limited to efforts of a scholarly character. Of course, the Poet's writings were always there, assuring the trees and the sky and the August rains of their place in the development of human personality, as much as the shelf and the desk. Nevertheless, it holds true that a part of this Institution, a most

vitaly important part, remained mute in its pages. That part is Kala-Bhavana (Art Department). It is not that Kalabhavana must necessarily remain dumb in the world of letters, nor that its voice was deliberately shut out from the Journal—thanks to Rabindranath, we are here free from academic aggressiveness—, but somehow the artists were shy of “talking” then. Now, however, that quiet creative work of several years is justifying some confidence and the Santiniketan School of Art has evolved for itself its characteristic expression, the artists have agreed to look round their studios for a while and “talk” in the intervals of their work.

It may be asked how we expect to reconcile in the pages of the same journal, the sedate erudition of the scholar with the vagabond hankering of the artist. The answer is:—no one need do it, for Santiniketan has already done it. Here we find scholars poring over ancient manuscripts within walls on which the artists are busy making frescoes. The one does not suspect the other, for both are the nurslings of the same genius. Just as in Santiniketan both have contributed to the uniqueness of the atmosphere without either having to compromise with its loyalty to its *swadharma*, so it is not too much to hope that the pages of the new journal will gradually discover for it a harmony that will do justice to the many-sided activities of the place.

As one of the reasons for the Journal being undertaken is to maintain our contact with the outside world—for our seclusion is not the isolation of a hermitage—we shall always be grateful for contributions.

K. K.

Santiniketan and Sriniketan.

It is with a heavy heart that we announce here the death of Sreejukta Rama Kar. The melancholy event took place at the Chittaranjan Sevasadan Calcutta on 19th. January.

She leaves behind a gap which will be almost impossible to fill up. The loss to the Asrama in general and the music department in particular is irreparable. To many of us she was a dear friend and a most valued colleague and we shall ever miss her in our special gatherings which she so often had thrilled with her exquisite songs. To her husband, Surendra Nath Kar, her mother and relatives, we offer our deepest sympathies.

...

His Excellency the Governor of Bengal paid a visit to Santiniketan on the 6th. of February. He arrived by a special train from Suri at about 11-30. in the morning and after an hour's stay at the Asrama returned to Suri.

...

Sreeniketan celebrated its anniversary on the 23rd Magh, the 6th February.

...

The following is the tour programme of Rabindranath for the month of February:—

- 6th. February. Departure 3-38 p. m.
- 7th. " " Arrival, Benares 7-30. a. m.
- 8th. " " The Convocation Address of the Hindu University.
- 9th. " " Departure by car for Allahabad.
- Arrival in Allahabad sometime in the afternoon.
- Ladies' Meeting. 7. p. m.
- Organised by Mrs. Pur-nima Banerjee.

10th. February Municipal Address. 3-30.

p. m.

Garden party by the Bengali Public 4-30. p.m. (Organised by Sir Lal-gopal Banerjee).

11th. " " The Annie Besant School anniversary 4-30. p. m.

12th. " " Address in the Senate Hall. 3-30. p. m.

13th. " " Departure for Lahore. 10-37 a. m.

14th. " " Arrival in Lahore 8-30 a. m.

Public Dinner.

15th. " " Address at the Panjab Students' Conference.

16th. " " Recitation under the auspices of the Y. M. C.A.

17th. " " Concluding remarks at the Conference.

From Lahore he goes to Delhi.

...

The Visva-Bharati Publishing Department has arranged for all the religious discourses of Rabindranath to be re-edited and published in a series of three volumes, the first of which has just come out. The other two volumes are already in the press.

...

On the 6th of January a party of 25 delegates from the Calcutta Session of the Indian Science Congress paid a visit to the Asrama. They spent the whole day here visiting the various departments at Santiniketan and Sreeniketan. For their entertainment we made arrangements for some music and dancing in the evening.

...

Mr. M. Senda and a party of seven Japanese ladies and gentlemen paid us a visit on the 12th. January. In the party there was the celebrated artist Nasu who

has been specially commissioned to fresco the walls of the Mulagandhakuti Vihara. The Japanese visitors appreciated very much our style of dancing and expressed the hope that it would be possible to arrange for a party of our students visiting Japan some time in the near future.

...

The President has nominated Sreejut Sudhiranjan Das, Barrister-at-Law, to be a member of the Samasad for the current year.

...

The American dancer Sree Ragini Devi with her party spent a few days in the Asrama towards the end of January. She gave a lecture on Indian Dancing on the 27th. January and the next evening gave us a full dancing programme of her party. The dancing of the great southern dancer Sreejut Gopinath was very much appreciated by the large gathering that flocked to the Sinhasadan.

...

We are glad to announce that arrangements are being made to bring out the

Visva-Bharati Quarterly again. The first number in the new series will be published on the 7th. of May synchronising with the 74th. birthday of Rabindranath. Krishna Kripalani will be the General Editor. The editorial board will consist of Rathindranath Tagore, Nandalal Bose, Kshitimohan Sen, Premchand Lal, Mani Lal Patel (Manager) and K. R. Kripalani. (Editor)

..

Alumni news

Raghubhai Nayak of Bombay is sailing towards the middle of this month for Germany where he will prosecute higher studies in the University of Freiburg. We wish him all success in his studies.

...

Santilal Shah has received the doctorate of the University of Bonn in Germany. We send him our hearty congratulations.



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Editor—Rathindranath Tagore

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VISVA-BHARATI NEWS

Volume III

March, 1935

Number Nine

Santiniketan Song

SHE is our own, the darling of our hearts, the *Santiniketan*.
Our dreams are rocked in her arms.
Her face is a fresh wonder of love every time we see her,
for she is our own, the darling of our heart.

In the shadows of her trees we meet,
in the freedom of her open sky.
Her mornings come and her evenings
Bringing down heaven's kisses,
making us feel anew that she is our own, the darling of our heart.
The stillness of her shades is stirred by the woodland whisper ;
her *amlaki* groves are aquiver with the rapture of leaves.
She dwells in us and around us, however far we may wander.
She weaves our hearts in a song making us one in music,
tuning our strings of love with her own fingers,
and we ever remember that she is our own, the darling of our heart.*

Rabindranath Tagore

* Translated by the author from his original Bengali song.

Santiniketan and Sriniketan.

(Extracts from the proceedings of the Samsad.)

A meeting of the Samsad was held at 6, Dwarkanath Tagore Lane, Calcutta, on Monday the 4th of February, 1935.

Present:—Sudhir Kumar Lahiri (in the chair), Charu Chandra Bhattacharya, Jitendramohan Sen, Dhirendramohan Sen, Nagendranarayan Choudhury, Tanayendranath Ghosh, Susobhan Sarkar, Nepal Chandra Roy and Rathindranath Tagore (Karma-Sachiva).

The proceedings of the 10th and 23rd of December, 1934, were read and confirmed.

1. (a) Resolved that the sum of Rs. 500/—received as donation from S. J. Sitaran Saksaria be earmarked for the promotion of Hindi studies at Santiniketan.

(b) Resolved that the sum of Rs. 19,000/—received from H.E.H. The Nizam of Hyderabad be earmarked for the construction of a Residential Building, called the Hyderabad House at Santiniketan.

2. The following were co-opted members of the Samsad for 1935:—Prasanta Chandra Mahalanobis and Apurva Kumar Chanda.

3. The following appointments were made:—

Charuchandra Bhattacharya—
Secretary, Publishing Dept.
Surendranath Kar—Santiniketan
Sachiva.
Gourgopal Ghose—Sriniketan
Sachiva.

4. The following persons were elected ordinary members of the Karma-Samiti for 1935:—

Charuchandra Bhattacharya, Sudhir Kumar Lahiri, Kishorimohan Santra,

Jitendra Mohan Sen, Surendranath Kar, Gour Gopal Ghose, Dhirendramohan Sen, Susobhan Sarkar.

5. The following persons were elected ordinary members of the Publishing Board for 1935:—

Sudhir Kumar Lahiri, Kishorimohan Santra, Hiran Kumar Sanyal, Susobhan Sarkar, Dhirendramohan Sen, Amal Home, Jivanmoy Roy, Nihar Ranjan Roy, Achyuta Chandra Sarkar and Nepal Chandra Roy.

6. The following persons were elected representatives of the Samsad to the Santiniketan Samiti:—Kishorimohan Santra and Sudhir Kumar Lahiri.

7. The following persons were elected representatives of the Samsad to the Sriniketan Samiti:—Nepal Chandra Roy and Prasantachandra Mahalanobis.

The Karma-Sachiva reported the desirability of reviving the Visva-Bharati Quarterly Journal and informed the members that the Pratisthata Acharya was pleased to sanction Rs. 1,000/- from the President-Fund towards the expenses.

8. (a) Resolved that the Karma-Sachiva be requested to make arrangements for the publication of the Visva-Bharati Quarterly at an early date provided that Rs. 1,000/- be available from the President's Fund.

(b) Resolved further that sanction be granted for additional expenditure up to Rs. 500/-, if necessary, for the publication of the first four issues.

9. The following persons were elected ordinary members of the Visva-Bharati:—

(Continued on page 70)

Letters From Abroad

(From Mr. C. F. Andrews)

My dear friend,

I have been unable to write but I have never for a moment forgotten you in these busy and distracted days and I cannot tell you the strength it has given me to have your calm spirit with me. It has been everything to me; and I have not forgotten also your own parting warning to me to maintain calm in the midst of activity. I find I can get my full time of quiet in the early morning and again in the evening. The sun is up here by half past four, and I wake without any effort about an hour before that, and people do not rise before six o'clock, so that the morning time is quite still. The evening is more difficult and I have not been so regular. There I must try to get more time for I feel the need very deeply indeed.

I wrote in my last letter that if the passive resistance began again I should probably court arrest but Mr. Gandhi is utterly against it in my peculiar circumstances and I can see his reasons. Perhaps the deciding factor—and it is well when in doubt to rest the case upon a simple issue—is that I have made a promise to my mother in her illness and I must not break it. So I am booking my passage and leave South Africa on February 21st. I shall hope to reach India two months later on April 21st all being well. My whole heart is set on coming direct to the Ashrama before the boys leave and receiving your blessing and offering thanks to God there first of all on my return.

Pretoria,
Jany. 14.

I do hope the holidays will not have begun. I wonder if you could so arrange that this should be the case if it did not mean much dislocation of school plans. I think it is about the time. You would give me 3 or 4 days grace and I would make my plans accordingly. I see if I came by P. & O., I might even arrive in Bombay on April 17 and reach you on the 19th. But would a week later be too late for you i. e. reaching you on April 26th? You will be amused, I expect, at my making plans so early, but oh! if you only knew the homesickness to get back to India that everyday here brings with it, you would understand! I remember your writing to me from England that you were in a besieged fortress and my letter had brought you food.

That is my own experience here in this world of intrigue and hate, and can you wonder if I look back to the peace of the Ashrama as a kind of dream or haven of rest. I feed on that picture day by day and it sustains me. Could you write to me C/O. Mrs. Andrews, 44, City Road, Birmingham, England? I can manage to get to Bombay by April 17th if that would suit you better.

I have been living most of my time with Mr. Gandhi himself and have learnt to know him as a friend. He is all that we in India felt him to be and more besides, a saint of the heroic type, a saint of action rather than of contemplation, essentially Indian in his inner life though touched by the activity of the west. Every day I see more and more the magnificent heroism of his position and the originality

of his mind and the tenderness of his nature. Yet much as I wished to do so (for his noble character was transparent) I could not *love* him immediately, instinctively, as I loved you when I saw you in England. I did not, of course, expect that to be repeated in its intensity, for it was a unique experience which *could* never be repeated. But I did expect with all my overflowing love of India to find that love running freely between us. It has done so to a certain extent, but not as it did at the Ashrama or in Bengal. The fact is you in Bengal have spoilt me! You have accepted me with such abandon and unreserve and my own nature has so easily responded. But here I find I have to cut channels for love to run freely and to get past the barriers of mere kindness and friendliness which fall short of true love. The former I have been receiving in an overwhelming degree from all Indians here: the latter—true *love*—I shall hope to receive in time if I can only give myself enough in simple ways and be patient. Of course it is a new Indian element—the Gujrati character—which I am now exploring and I do not find it as natural to me as the Bengali. There are also strange omissions. For instance, when I am walking with you at sun-set or sitting in the moonlight I only want to be quiet and share your stillness of spirit and then I am supremely happy and love flows in a hundred unseen ways. But this unity of spirit I cannot as yet feel with my new Gujrati friend: for it does not seem to exist for him. But if on the other hand I do some simple act he is deeply touched and love flows forth.

When I get home to you again I must tell you all his thoughts on life, his *sadhana*; little by little I am getting to know these. But, of course, they were far beyond the limits of a letter.

I have read with interest Evelyn Underhill's 'The Mystic Way'. I was very disappointed with her setting—her contrast between India and the West, which keeps coming in like a refrain. In a way the book has been built up on this framework and written at a time when she knew but little of Indian religion. Then, as far as I can see, she met you and this has made her profoundly modify her original position and she has written her introductory chapter in the light of what she learnt from *you*. That has *just* saved her from a travesty. But she has not modified enough and ought to have written her book all over again in the light of her new experience, as it is she has merely brought in tags of quotation from you which all disprove her main position of a 'passive' East that has no thought of the 'Becoming' in God's nature, but only of His 'Being'. Then she has been obsessed by that arrogant thought that everything in Hinduism that has a 'Christian' ring about it has been derived from the Syrian or Nestorian Church, and therefore is non-Hindu. I have played with that thought long enough to know its arrogance and I am thoroughly ashamed of myself for having done so. All this kind of thing is historical *rubbish*, and ought to be cleared away. But in this book it has a prominent place and vitiates the whole position. I feel inclined to urge *her* to do what she advised about Ajit's essay on the Infinite. She should rewrite her book dealing only with the one subject she knows namely the Christian mystics. Her Eastern picture is as misleading as * Ajit's western picture was, indeed much more so!

* The late Ajitkumar Chakraverty, adhyapaka, Santiniketan.—Ed.

Such a book as this shows me more clearly than ever the need of the work you contemplate doing—the publication of Kabir and other works, in translation form, in such a way that the spiritual western mind can easily grasp their significance. It is this slow process of mutual education which must be carried on if books like this are to be avoided; and you yourself have now opened the door which was almost closed before and broken down the barriers of prejudice which were obscuring the issues. There was never such a time for a great advance and if your health holds good and you can get the quiet you need it will be made. I can imagine no greater message, 'peace and good will' among men.

And now I want to tell you a thought that is gaining ground with me every day; it is coming clear through a bitter experience here and elsewhere. The 'race question' I feel certain, is the most pressing of our own age. In a few generations we may get to a rigid caste-system not for one country only but for the whole world. On the other hand it may be broken down at the outset before it has gained full possession. I have had two experiences with regard to it. The past was my missionary experience. But there has been profound disappointment. The sense of patronage, of possession, of dominance, is so strong in the societies which send out men and women to preach the Gospel of the lowly Christ that race pride grows and battens on missionary ardour and is not checked by it, except here and there, among the few. The second has been my practical experience - the direct attack, the controversial method, the hammering at the very doors of the citadel such as intermarriage, equal political rights etc. etc. I have done a great deal of

such hammering since I came out to India and I have been hammered in turn. Now again, here in South Africa, I am seeing the results of what may be called the 'direct attack'. They are noble, they are magnificent, but they are not final.

Then there has come to me a new experience a new vision—and this has come through you—you told me in a letter from America that you felt with me that this was the greatest issue of our own generation, and I began to think over your own relation to the problem and I saw that you proceeded from within outward, not, as I had previously done, from without inward. I saw how the publication of your books, written not directly on this question but giving instead your heart in its simplicity to your fellow men in the west, without a word of controversy or blame, with love and simplicity alone,—I saw how your books began to break down barriers manifold. I was struck by the fact that by far the most interesting letters I had about you came from Australia and Canada, places where you yourself in the body would have difficulty even in landing. Then you told me on my leaving for South Africa "I wish I could come with you" and then to my delight I have been finding that you had already come. I told you how the very first book I saw in South Africa on an English-man's table was 'Gitanjali'. That was in Durban. Here in Pretoria it is the same. I have preached in both Cathedrals and quoted from your poems and have found that you were already known. The fact of my mentioning you has gained me many friends among my own people who would otherwise have regarded me as a busy-body. In both places I have already been asked to lecture in public about you and

people have said to me—'My thoughts about India and Indians have wholly changed since I read that book'. Now of course I know that this is because you are you! I mean there is your genius, which is a factor beyond all human calculation. But there is something further. Even you, being you, might have used your genius otherwise e.g. by controversial writing or by active attack. But you did not do so. You found your own spirit in love; you kept—at how great a struggle!—your own *shanti*; so that while the battle was being waged against the citadel, you were already undermining the ground and showing the true way to bring about its surrender, I am not in any way exaggerating but keeping to very simple fact, when I say that both among Indians and English alike out here in South Africa the greatest good I have been able to do to bring peace and love, instead of strife and hate, has been through my friendship with you and through the place you now hold in the heart of East and West alike.

And so I have got this new experience. I cannot be a missionary again of the old type. That has gone by for ever and you have delivered me from that bondage. I

cannot again personally engage in the old hard controversial frontal attacks, which occupied so much of my time and energy in the past and embittered my spirit, and made me lose my *shanti*. On the other hand I long to learn from you and to be with you and sit at your feet. I feel now after all this bitter experience that it is only by *religious* changes in mankind, realised by the young and taught to the new age, that these old hatreds are to be overcome; and I see that those religious changes must come, not through party or sect or dogma, not through the old conventional Christianity I once professed, but through something deeper and fuller of the love of God, something wider than my old ideas and more pervasive and penetrating than my old path of action.

We are under martial law. The Boer commanders are all out. There are two Gods worshipped here, Money and Race. It is such a comfort to go from the atmosphere of their worship to the little suffering Indian community in all its poverty and unity and love.

Your own friend,
Charlie.

(Continued from page 66)

Bankim Chandra Roy, R.B. Gurusevak Upadhyaya, Biswanath Mukherjee, Ajit-Chandra Chakravarti, Sailesh Chandra Chakravarty, Hemendralal Roy, Prabhat Chandra Gupta and Santi Priya Bose.

Santiniketan Samiti, 1935.

Ex-Officio.

1. Rabindranath Tagore.
 2. Charuchandra Dutt.
 3. Debendramohan Bose.
 4. Rathindranath Tagore.
 5. Surendranath Kar.
- Elected.*
6. Nandalal Bose.
 7. Dhirendramohan Sen.

8. Krishna Kripalani.
 9. Nagendranarayan Choudhury.
 10. Pratima Debi.
 11. Tanayendranath Ghose.
- President's Nominees.*
12. Sudhakanta Roy Choudhury.
 13. Anil Kumar Chanda.
- From Sriniketan Samiti.*
14. Kalimohan Ghose.
- From Samsad.*
15. Kishorimohan Santra.
 16. Sudhir Kumar Lahiri.
- Co-opted.*
17. Kshitimohan Sen.
 18. Hemendralal Roy.

Alumni News.

To,

The Secretary,
The Asramika Sangha,
Santiniketan.

My dear—,

I have just received the invitation of the Sangha to attend its annual gathering this time during the Pous Festival. I am sorry to say that inspite of my eagerness to join you all, at present I am not in a position to do so. So, please convey our hearty greetings and *namaskars* to all the members who assemble there. I am sending herewith my yearly subscription for ordinary membership with the form duly filled up.

Immediately after my leaving the Asrama, I had the occasion to be present at a meeting of the Sangha in the City College buildings. Then I had expressed a desire of mine towards an attempt to start a Western India Visva-Bharati Sangha, to be consisted of the ex-students and ex-teachers of the various departments of the Visva-Bharati, Santiniketan.

After my coming here, I have been meeting some of the Santiniketanites here in this connection and to my joy most of them have appreciated the idea and expressed a desire to co-operate heartily. We have just prepared a provisional list of such members as could be traced by the range of our memory and acquaintance. You will be surprised to learn that the total reaches up to 100 and the number of those in Bombay proper, apart from Ville Parle which has 11, is about 25. This includes persons following various lines of profession. Some of them are proprietors of schools run on

Santiniketan lines, teachers, journalists, artists and musicians. They always like to hear about the progress of the Asrama.

We are just drafting a circular to be sent for consideration and suggestion of the members spread all over the western parts of India. After that, we intend to form a local Sub-Committee to materialise the whole plan with its chief centre in Bombay. We have a mind to inaugurate it by a festival by the time the coming Summer vacation begins. It is through such a Sangha that we want to express our love for the Asrama. If we, limited as our resources are, cannot materially help the Asrama, we will certainly try to spread its educational ideals and prevent anybody trying to damage it deliberately.

We want this body to form a chain of unity among the Alumni of the Asrama and a connecting link between the present and the past students and teachers of *Amader Santiniketan*.

We eagerly expect the co-operation of the Head Office at the Asrama in this endeavour of ours.

Mrs. & Mr. Vakil, Mrs. & Mr. B. Shukla, Mr. Mosoji and Mrs. Biju Ben, and all of Ville Parle convey their *namaskars* to Pujya Gurudev, and all others.

Hoping to hear from you,

Yours sincerely,

Sd. Pinakin Trivedi.

My residence;—

Suman Villa,

Juhu Road,

P. O. Ville Parle. Bombay Sub.

CHAR ADHYAYA

A

— NEW NOVEL IN BENGALI —

BY

RABINDRANATH TAGORE

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VISVA-BHARATI NEWS



B. Bose

Santiniketan and Sriniketan

The Visva-Bharati Training Camp for rural work was held at Adityapur for the first fifteen days of March. Dr. Premchand Lal, Kalimohan Ghosh and Prabhat Chandra Gupta were in charge. Students have shown keenness in the projects undertaken and in many ways the camp has shown better results than the last year's. The College has taken a definite step towards the path pointed to by the Founder-President, who has watched ever with an anxious eye the progress of the College and has hoped that it would grow into a healthy atmosphere of wholesome education.

...
'The Educational Institutions at Santiniketan', (Bulletin No. 4, price 2 as.) has recently been revised, enlarged and reprinted. Among the additions are to be noted the outlines of Music courses, and those meant for advanced students in the College section. 'The Abridged Syllabus and Courses of Studies in the School', (Bulletin No. 17, Price 4 as.) has just come out.

...
Sjs. Jumnalal Bajaj, his wife and Sitaram Saksaria visited Santiniketan on the 5th March.

...
V. Devachar has been appointed as a temporary Adhyapaka of Tamil.

...
Durgaprosad Panday, Sahitya-Sastri (B. H. U.) has been appointed as an Adhyapaka of Hindi for a year at the first instance.

...
The Sangit Bhavana has been shifted to "Purvatanī"—the Ex-students' House;

and now that Sangit Bhavana has its own house, it is hoped that its growth would be stimulated. This provisional arrangement may be better than before, but the need for locating the School of Music and Dancing in a suitable building still remains.

...
Miss Jeanson the Sloyd specialist in weaving is to be congratulated on the good progress of her work. In the morning she is conducting the classes of those who have advanced knowledge in weaving and in the afternoon senior students are being trained. The artistic designs of the articles are remarkable.

...
Santiniketan closes on the 10th May, 1935 and re-opens on the 10th July, 1935, for the summer holidays. The Office will be open throughout for fresh admissions into the College and other departments. The latest copy of the prospectus may be obtained on sending 2½ as. postage stamps.

...
Rabindranath proposes to stay at Santiniketan till the commencement of the summer holidays. The inmates of the Asrama will quietly celebrate his 74th birthday, on the 8th May, 1935. The first issue of the Visva-Bharati Quarterly is expected to be published on that date.

...
Rathindranath Tagore (Karma-Sachiva), Mrs. Pratima Tagore (Pranetri), Dhirendramohan Sen (Adhyaksha, Patha-bhavana and Sikshabhavana) leave Bombay for Europe on the 26th March, by "Conte Rosso". They are expected back by June, 1935. The purpose of the tour is educational.

To The Students

The Asrama should be made the creative centre of a richly diverse completeness of life offering scope for the educational training of its students. Provision should be made here, as far as possible, for the fullest development and application of their potentialities and opportunities given for training in different branches of knowledge.

Training in the use of limbs, development of the spirit of questioning, thinking and observation; cultivation of interest and enjoyment in trees, birds and beasts and the varied phenomena of nature; experience in the making of articles of daily use; habit of keeping one's living room and surroundings clean, healthy and beautiful; practice of cleanliness extending to the body, dress and personal behaviour through adequate observance of bath, wholesome discipline in eating, physical exercise and rest and careful maintenance of bodily and mental strength,—these are essential to the life of this Asrama.

Students must respectfully observe the rules and regulations, preserve proper manners in their mutual dealings as well as in their dealings with superiors, guests, officers and menials; cultivate social instincts and introduce such festivals and occasions for entertainment etc. as are favourable to their development.

Experience in helping others in distress and readiness to serve neighbours in every way; many-sided knowledge about one's own country and development of proper responsibility towards it; proper regard and love for peoples of other countries and unfoldment of sense of kinship, of justice, of respectful regard

for them in thought, in deed and in word; keeping up-to-date information about various social service organisations and new cultural experiments in other countries. In short, the aim of our education is that students should in the fullest sense be true to their humanity; and in their thoughts, feeling and behaviour express this truth.

1). Students should be helped from the very beginning in perfecting their sense-training. This is the first requisite towards self-reliance. Everyone needs in his daily life an exact sense of the proportion, quantity and quality of objects. Those whose faculties of perception have not been trained are insufficiently educated. In the curriculum of studies there should be a definite place for the training of the senses.

Along with this, students have to collect different kinds of soil, rocks, grains, fibres, and minerals and learn to distinguish between different specimens.

From early childhood they should be skilled in distinguishing between the different colours, and their delicate gradations and between different notes. It should be remembered that these training courses are not optional but compulsory.

2). Arrangement should be made that students use their faculties of observation in the Asrama and in the villages round about, and that they keep written records of such observations.

Within this limited field their experience of trees and herbs, birds and beasts, should be thorough and complete.

As they grow older, students should attain fuller knowledge of the life of the

villagers. They should have no vague ideas about the work of peasants, weavers, potters, oilgrinders and others, and their modes of life.

They should know about different festivals, rituals etc. observed in different villages and communities in the different seasons.

They should know about the economic and cultural variation amongst the people inhabiting Hindu, Mussalman and Santal villages. Details about the differences within particular communities should also be studied.

It is necessary to enquire and draw up reports about religious ceremonies, belief in ghosts and evil spirits, indigenous methods of medical relief and about facts relating to birth, death, marriage and worship in the villages.

All kinds of disability and distress in the villages should be traced to their sources by direct observation and analysis.

Every year at some fixed times students should be taken out on travels. They should thus be given opportunities of developing resourcefulness and hardihood. They must record their growing experiences of humanity and collect materials of many kinds worthy of preservation in a museum.

Physics, Chemistry, Botany, Agriculture and Meteorology should be properly studied here. Along with these Physiology and Hygiene should be studied under the guidance of a physician and acquaintance made with machinery with the help of a trained mechanist.

Houses are often being built and repaired in the Asrama. Students should be encouraged to take part in them adequately.

Carpentry, Weaving and Gardening all

of which are in progress here, should provide regular education to the students.

Arrangement should be made for producing articles of everyday use, such as—soap, ink and paper.

3). There should be well-marked areas around each unit of students' residence. The responsibility of making gardens in this area and keeping both the house and the surroundings clean and beautiful will rest entirely on the students residing in those dormitories. They must also look after the well-being of the plants and trees within those enclosures.

Not only the houses but their dress, beddings, carpets, seats and their own persons should be kept perfectly clean. They should be made clearly to understand that slovenliness in such matters is shameful, is uncivilised.

The furniture in the dormitories should be used carefully and regularly cleansed and arranged in an orderly manner.

Each student should keep a list of his personal belongings, such as—books, clothes and other articles. Any misuse or loss of such belongings should be duly and immediately notified to the authorities.

Students must know that it is highly discourteous to use anything belonging to another person without his permission.

On arising each morning they should greet each other and offer *pranam* to their teachers.

Students should understand that it would be their own insult if they do not obey the captain whom they themselves have elected. No student has any right to overrule the judgement given by an *adhyapaka*.

Insulting behaviour towards the menials of the Asrama will not be in any way tolerated.

On special days students themselves should serve meals to the menials. The latter should be invited to the festivities of the Asrama.

On fixed days residents of different dormitories should invite each other for social entertainment, decorate their rooms and create an atmosphere suitable for such fellowship.

In each dormitory they should elect a monitor who will be specially responsible for maintaining proper discipline and good behaviour in his own dormitory.

Each *adhyapaka* must identify himself fully with the social life of the Institution and various extra-curricular activities. Any lack of interest on their part is bound to affect the students.

Students should form "Vrati Balaka" and "Vrati Balika" organisations and regularly observe their daily work.

They should from time to time go to the villages and take part in anti-malarial campaign and such other activities.

Students should be made to understand that the basis of self-government lies in unabated and many-sided work devoted towards making our own particular neighbourhoods strong, self-reliant and in

every way well-organised. This they should understand through actual work and experimentation. They should carefully study the various social and economic obstacles which retard our country's progress.

Students should be adequately informed about the different humanitarian institutions and movements which are shaping the history of modern countries. They should be carefully saved from the danger of forming wrong opinions about the manners, customs and usages of other countries through indifference or adverse bias.

Above have been stated some of the essential considerations which in my opinion should guide our educational activities.

Adhyapakas should be given special responsibility to see that all rules and regulations in the Asrama are properly carried out, that no laxity occurs in its educational work and that all season-festivals and ceremonies of the Asrama are properly observed. At the end of every term their detailed report should be submitted to the Adhyaksha. *

Rabindranath Tagore.

Letters to Friends

(To. S. J. Mahadev Desai)

Dear Mahadeo,

First, let me make a confession—I have lost your letter—or very likely I took such a special care of it that it is not available even to me. However, I remember you asked me in your letter to explain to you the talk I had with you about *Ishopanishat*. For some time I

have been extremely busy and therefore I have no choice but to be brief.

Ishopanishat has, from human point of view, divided truth into two aspects:—one dealing with life and another with immortality. The characteristic note of this *Upanishat* is in the emptiness it lays upon the importance of both these

* A talk to the boys of Santiniketan on their life at the Asrama.

aspects, none of which should be separated from the other. Avidya, which is the cult of the finite, deals with life—and according to *Ishopanishat* man should strive to live his full term of life in order to perform his *Karma*. For human beings, life is not merely a physiological process, but it is fulfilment of his *Karma*. True *Karma* is not a series of activities generated by blind impulse of instincts or appetites. *Karma*, which gives meaning to our life, cannot be performed in ignorance or loss of truth—physical and moral. When through the help of *avidya*, the science of the finite, our rational and moral life reaches its fulfilment, then it is saved. The life lived in pursuance of mere animal needs, guided by a superficial and empirical knowledge of this world, is death for man. On the contrary, the life that has perfected through enlightened *Karma*, which is not fixed forms of ritualism, or unthinking conformity to customs, but which represents in its varied activities Man's reason, and will, and power of aesthetic enjoyment, lays

the path towards the spiritual realisation of the infinite. For the infinite is nothing negative,—it is not an emptiness that can be reached through an absolute elimination of the finite, but in it the finite has its ultimate meaning. And therefore according to *Ishopanishat* *avidya* and *vidya* both have to be perfected and harmonised. The cult of the finite exclusively pursued leads us to no final goal and yet it gives us something which is concrete, but the cult of the infinite, excluding the finite is an abstraction, it is an illimitable abyss of nihilism. The East in the modern time has been beaten in the race of life, because it has neglected to cultivate the science of the finite, and the West is being driven into conflict of passions and unmeaning multiplication of things because it has lost its respect for the cult of the infinite. The salvation of humanity lies in the meeting of the East and West in a perfect harmony of truth.

Yours affectionately,
Rabindranath Tagore.

(Continued from page 74)

The Thirteenth Anniversary celebrations of Sriniketan, the Visva-Bharati Institute of Rural Reconstruction, commenced on the morning of the 6th of February, 1935, when after the chanting of hymns and music, appropriate to the occasion, S. Rathindranath Tagore briefly reviewed the activities of the Institute from its very beginning referring specially to the workers who have helped forward the cause. Then Pandit Kshiti-mohan Sen performed the opening ceremony of the Industrial and Agricultural Exhibition in accordance with ancient rites. There were in the afternoon

physical feat demonstrations by the different Brati-Balaka organisations. In the evening the students of the Siksha-Satra staged "Bandibir".

On the 7th February a conference was held in the morning of all the teachers of the Primary Schools within the jurisdiction of Bolpur thana. It was presided over by Rai Kshitish Chandra Roy Bahadur, Inspector of Schools, Burdwan Division. An Association was formed of all the teachers of the Primary schools and important resolutions were adopted. In the afternoon was held the General meeting of the Visva-Bharati Central Co-operative Bank which was followed

by the Annual conference of Rural Societies organised by Visva-Bharati in which the Secretaries of the Societies read their respective annual reports, and the rural problems, that were brought forward, were discussed.

On the 8th instant a Women's Conference was held under the auspices of the West Bengal Branch of the All-India Women's Association, which was presided over by Mrs. S. N. Roy. Mrs. Protima Tagore, the President of the above branch, opened the conference. Several ladies addressed the conference and the President spoke on the resolutions passed at the last Karachi session of the All-India Women's Conference.

Baul and *kavi* songs, among other entertainments, drew a large audience during all the three days of the *Utsava*.

...

Vasantotsava

The Vasantotsava—Spring Festival—was celebrated on the *Dol-Purnima* day (the 20th of March 1935) in the midst of appropriate songs and dances. The inmates of the Ashrama were clad in yellow, and there was joy everywhere. Early in the morning a Vaitalik procession went round the Ashrama singing the Poet's well-known song welcoming the Spring time—"আজি বসন্ত জাগ্রত ধারে—"

At 7 in the morning a number of girl students started in a procession from the Kala-Bhavana Museum carrying flowers and fruits and other symbols of Spring and moving gracefully in rhythmic poses in tune with suitable song and music. The procession terminated in the Amra-

Kunja (mango-grove) where the Poet sitting on a beautifully decorated dais, gave in his inimitable way interesting readings from his drama *Falguni*. To the poet, he said by way of introduction, Spring is fraught with immense significance in that both the Poet and Spring act as re-vivifying agents when life withers in nature and man. He compared winter which cramps the life of seeds and plants to old age and decay, and spring which ushers in new life and vigour to the ever youthful mood of the poets. The reading which followed was a deeply suggestive dramatic representation of this idea.

In the evening some beautiful dancing displays, expressive of the spirit of some of the Poet's spring songs, were given by the students in the mango-grove which was very tastefully decorated with flowers, festoons and light. There were also songs and recitations. The Poet recited his poem "বসন্ত", and sung two songs composed on that very day. With the fullmoon overhead, this brilliant harmony of light and colour with the rhythmic movements of the dances presented a delightful spectacle quite in keeping with the joy and beauty that spring brings with it.

As usual, the festival attracted quite a good number of Indian and European visitors from outside amongst whom names may be mentioned of Mr. & Mrs. R. S. Pandit, Mrs. H. Ghose, Pandit Rishiram, Principal and Mrs. Pearce, Mr. B. H. Smith, Mrs. Coomaraswamy, Mrs. Despres and Mr. J. Martyn (of Harrow).

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A

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By Mukul Dey

(With kind permission of Abanindranath Tagore)

Vol. III.

MAY, 1935

No. 11.

THOUGHT RELICS

I believe that there is an ideal hovering over and permeating the earth,—an ideal of that Paradise which is not the mere outcome of fancy, but the ultimate reality in which all things are moving. I believe that this vision of Paradise is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the gladness of springtime, the repose of a winter morning, in the beauty of human face and wealth of human love. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. It reaches our inner ears without our knowing it. It tunes our harp of life, urging us to send our aspiration beyond the finite, as flowers send their perfume into the air and birds their songs.

Rabindranath Tagore

Rabindranath's Seventy-fifth Birthday Celebration

On the 8th. May, (25th. Baishakh) the inmates of Santiniketan and Sreeniketan will meet at the mango-grove at 6. 30 in the morning to offer their *arghya* to Rabindranath Tagore on the occasion of his 75th. birthday. Immediately after the ceremony, a procession will be formed which after going through the main streets will reach the new mud-hut at Uttarayan at about 7. 30. The Griha-Pravesh ceremony will then take place.

The house which will bear the name of "Shyamali" will henceforth be the residence of the Poet.

All the members of both the institutions will be entertained in the evening at an open-air dinner at Santiniketan. We understand the *adhyapakas* are arranging to stage the celebrated comic-sketch, "Birinchi-Baba" by "Parasuram" the same evening.

Santiniketan and Sriniketan

An exhibition of the textile products of the Sloyd Weaving section was held at the Kalabhavana Museum during the first week of April. The instructress Miss I. Jeanson is to be congratulated on the rapid progress her students have shown in the work.

...

Prof. K.A. Wadud of the Dacca Intermediate College delivered the Nizam lectures for this year on the 26th., 27th., and 28th. March. Rabindranath presided over the lectures, the subject chosen being the Hindu-Moslem conflict. The three lectures were entitled as follows:—I) An account of the Mussalmans, II) The Awakening of the country and, III) The way out.

...

Mr. J. Martyn, till recently a teacher in Harrow School and now on the staff of the Public School just started at Dehradun, paid a short visit here on the 20th. March to study the educational methods followed in this place. He had a few discussions

with the dormitory teachers, especially on problems connected with residential Schools.

...

Among the recent visitors to the ashrama mention may be made of the following:—Prof. M.A. Khanna of the Department of Economics of the Rangoon University, Mr. Imamura, the special representative of the Nagoya Newspapers of Central Japan, S. J. C. Kumarappa, and Khan Bahadur Abdur Rahaman Khan, the Inspector of Schools of the Burdwan Division. Prof. Khanna gave a talk to the students on the economic condition of the Burmese people.

...

Gourgopal Ghose and Kalimohon Ghose had been to Dinajpur to attend the Agricultural and Industrial Exhibition in connection with the Bengal Provincial Conference, as representatives of Visva-Bharati.

(Continued on page 7)



Monika Devi

Fugitive Impressions of Bolpur

Syed Mehdi Imam B. A. (Oxon) Barrister-at-law.

A creed is a rod,
And a crown is of night;
But this thing is God,
To be man with thy might,
To grow straight in the strength of
thy spirit and live out thy life
as the light.

A. C. Swinburne: Hertha.

My visit to Santiniketan was a disillusionment. I went to see the realisation of the Poet's dream. I found neither fancy nor cloudland: I found actuality. Schools and Colleges, telegraph and telephone, hospital and housing, modern comfort and cleanliness—these were the striking features to the outward observer.

But to the inner vision there was something different, something more vital, breathing the living energy of man. Santiniketan is not a collection of buildings. It is a hive of activity. Material provision has its place here as a thing necessary for the working of the spirit. It subserves the interest of the workers. The students are the breath of the institution. They turn the place from a wilderness into a modern community of culture, standing aloof and alone from the class-hatred and creed-war that burn passionately and relentlessly beyond its borders. Here the youth of our country are free from the stress and strain of the examination hall on their faces. The hum of the handloom, the young artist under the open sky, the earnest student busy in social uplift among his neighbours—these are the scenes and pictures of Bolpur. How different in execution is this plan of education, beneath the palms and smoke

of the Indian village, to the system of training in the cities supervised and instructed by a Government with limitless resources. Is it a sensible thing to condemn our youth to squander the short and precious moments of their lives in cramming and cribbing, at the sacrifice of health and happiness, to purchase a degree which gives an illusory prospect of employment? The principle of modern education requires to be revised to meet the demands of our era. Santiniketan does not publish protests; its voice is not loud. It does not proclaim revision; it revises. It is effective without speech; its deeds are its propaganda.

Behind the student life is the active presence of the Poet. By his broad and elastic sympathies, he has created here a fusion of the learning of the East and the West. He has brought into being a miniature internationalism in a country in which internationalism has neither hearing nor support. It is just because the desire outruns the achievement; it is just because the aspiration means a struggle, hard and overwhelming, against the currents of time and circumstance; that the effort and the result, however meagre for the moment, are worthy of praise and emulation. There is no doubt that it is the vigorous personality of the Poet, accessible to students and strangers alike, that is the making of this Colony situated in the romance of the plains of Bengal.

This oasis in modern desert cannot be separated from the Poet's work. His poetry is the archetype of his desire; in Bolpur is the partial fulfilment of his

aspiration. Ideals without action are useless; action without ideals is mischievous. We need the union and synthesis of practice and theory. We do not want religion: we want active service for truth.

Without debate or discussion Santiniketan gets to the deed done selflessly and heroically. Religion comes with service. Service is the flowering of man's spirit in the holiness and righteousness of action.

(Continued from page .)

A pucca hostel has been built for the Siksha-Satra boys at Sreeniketan. It will be formally opened by the Founder-President on 7th. May at 6. 30. p. m.

...

A cable from Venice on the 8th April informed us of the safe arrival of Rathindranath Tagore and party in Europe.

...

We have received information that Mr. J. M. Bottomley, the Director of Public Instruction, Bengal, will pay a visit to the ashrama on 8th. May next.

...

Rabindranath's latest book of poems, called "Shesh Saptak", will be published on the 8th. May synchronising with his 75th. birthday.

...

We are glad to learn that C.F. Andrews will reach here on the 1st. of May and spend a month in the ashrama. It is an extremely welcome piece of news to us as we shall have him for the birthday celebration of the Founder-President to be held on the 8th May.

...

Dr. Karl Hujer of the Prague University was here for a short stay and delivered a number of lectures on astronomy.

...

Rabindranath delivered an address at the *mandira* on the evening of the 13th. April in connection with the Bengali year-ending. On the 14th. morning, he delivered another address welcoming the new year. In the evening there was a musical entertainment in the mango-grove in celebration of the new year.

...

We are glad to announce that Mahatma Gandhi has secured the services of Surendranath Kar in connection with the design of the proposed All India Museum at Wardha.

...

The ashrama will close on Friday the 10th May for the summer holidays and will reopen on Thursday, the 11th July, 1935.

...

During the absence on leave of Rathindranath Tagore, Srijut Charu Chandra Bhattacharya will officiate as Karma-Sachiva of Visva-Bharati. In the place of Dhirendramohan Sen who has also gone to Europe on deputation leave, Pramadaranjan Ghose will be in charge of the Siksha-Bhavana, (College Department) and Tanayendranath Ghose in charge of the Patha-Bhavana, (School Department.)

...

Anil Kumar Chanda has been nominated a member of the Samsad by the Founder-President, for the current year.

...

On the 17th. April Rabindranath performed the opening ceremony of a Santhal Bhandar to be run on co-operative basis in a neighbouring Santhal village. The Bhandar has been organised by the Santhals themselves with the help of the Visva-Bharati Institute of Rural Reconstruction.

in the City College Hall. Prof. Anath Nath Bose read an interesting paper on adult education which was followed by a discussion. There was a large gathering. In the same meeting it was decided to celebrate the 75th. birthday of the Poet in Calcutta on Sunday, the 5th. May.

...

Alumni News

Tarakdas Mukherji has joined the Ashramika-Sangha as life member.

...

A meeting of the Ashramika-Sangha took place in Calcutta on the 21st. April

Sreemati Malati Devi, Sjts. Nabakumar Choudhuri and Gopal Reddy, all old students of the Siksha-Bhavana, have been elected to the All-India Congress committee. Sjt. Reddy has also been elected as the Secretary to the Andhra Provincial Congress Committee.

The following is a list of the songs sung on the occasion of the last *Vasantotsava* ceremony with the names of those who took part in the dances interpreting them:—

- ১। বসন্তে ফুল গাঁথলো—(নিবেদিতা দেবী, শান্তিদেব ঘোষ)
- ২। বাকি আমি রাখব না কিছুই—(যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ৩। ফল ফলাবার আশা আমি মনেই রাখিনি রে—(মমতা দেবী)
- ৪। যদি তারে নাই চিনি গো—(নিবেদিতা দেবী)
- ৫। ওগো দখিন হাওয়া—(যমুনা দেবী, নিবেদিতা দেবী, নীলেশ্বর মুখার্জি)
- ৬। বঁধু, কোন্ মায়া লাগলো চোখে—(যমুনা দেবী)
- ৭। সহসা ভালপালা তোর উত্তলা যে—(কালীপ্রভা দেবী, মমতা দেবী, সুকৃতি দেবী, নন্দিনী দেবী, শান্তিলতা দেবী)
- ৮। সে কি ভাবে গোপন রবে—(যমুনা দেবী)
- ৯। ও আমার চাঁদের আলো—(নন্দিনী দেবী)
- ১০। ওগো বধু সুল্লরী—(যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ১১। কে দেবে চাঁদ তোমায় দোলা—(কালীপ্রভা দেবী, মমতা দেবী, অমলা দেবী, ইন্দিরা দেবী, দীপ্তি দেবী)
- ১২। দূরের বন্ধু সূরের দূতী রে—(নিবেদিতা দেবী, কালীপ্রভা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ১৩। তোমার বাস কোথা যে পথিক—(ইন্দিরা দেবী, কালীপ্রভা দেবী, মমতা দেবী)
- ১৪। ওরে পথিক, ওরে প্রেমিক—(সকলে) .

Rabindranath appeals to Gandhiji. *

In a celebrated rejoinder to Rabindranath Tagore's plea that the human mind, even the most ordinary, feels the need of transcending the merely "utilitarian" and of feeling the beautiful at some moments of its being—which need must not therefore be neglected—Gandhiji rebuked the Poet for living for the morrow and presenting to his country's gaze "the beautiful picture of birds early in the morning singing hymns of praise as they soar into the sky"; for he (Gandhiji) had had "the pain of watching those who for want of strength could not be coaxed even into a flutter of their wings. The human bird under the Indian sky gets up weaker than when he pretended to retire." The present need of India is therefore absolutely economic, for "to a people famishing and idle the only acceptable form in which God can dare appear is work and promise of food as wages."

Sublime words!—worthy of being made as the gospel of the new India! And the Poet accepted them as such. But he wondered—or might have wondered—how the rebuke applied to him. For he has never advocated that people should sing on empty stomachs, nor that harmonious sounds can perform the function of bread. In fact, he has advocated the Arts because they too, along with food (though not in so primary a fashion) satisfy a genuinely human need. And on Gandhiji's side, the Poet was justified in questioning that, if food be indeed the "only acceptable form in which God can dare appear" to the masses, why then did Gandhiji advocate so many other things for them which

could not strictly be justified on economic grounds; for example, that man needs to pray, that "spiritual" women should shave their heads, that married couples should not mate, and so on—"telling the beads of negation"? If therefore self-abnegation be a higher need of man, so may also self-expression of a certain kind be a real need.

This question has come to have an added interest because of Gandhiji's proposal to found an All India Village Industries Museum. When S. J. Kumarappa came to interview Rabindranath in this connection, the latter said to him (I was present): "Please tell Mahatmaji that I appeal to him, since he is endeavouring to found a Museum for the nation, not to limit it to crafts as crafts. Crafts have been the media of artists in all ages, and our artists, as painters, as architects, as decorators, have helped our folks to get increased, and finer satisfaction out of the same material. The economic life of a nation is not such an isolated fact as Mahatmaji imagines and, today, side by side with economic poverty, we are faced with a cultural poverty which puts us to shame—shame that is in no way lessened when we consider what we once were. Our art treasures today are found in museums outside India and our village artists are dying out while the taste of our people is being slowly perverted by foreign fashions, ill-related to our life. Perhaps one day we will have no art treasures left and we will have to go visiting museums in foreign lands to feel pride in our past and pain in our present. Please tell Mahatmaji to consider that

* From *The Visva-Bharati Quarterly*, New Series, Vol I, Part I, May-July, 1935.

art is not a luxury of the well-to-do. The poor man needs it as much and employs it as much in his cottage-building, his pots, his floor-decorations, his clay deities and in many other ways. If Mahatmaji's men go round collecting specimens of village industries, why may they not also look for and collect specimens of the various indigenous arts spread all over our land and waiting to be re-cherished? A section of the Museum may be devoted to it, which will show us how our peoples have lived and are living, and how, in diverse ways, with what material means at their disposal, they have tried to create some *ras* in their life. I would do it myself, but I know only too well that I do not command the resources nor the necessary popular confidence that Mahatmaji commands."

The Poet spoke in a somewhat excited tone. He feels genuinely and acutely on

this point. We daresay Sj. Kumarappa carried this message to Mahatmaji. But will he consider?

Sj. Kumarappa may also have communicated to him what Nandalal Bose said on this point. It is not true, the latter said, that artistic activity has no economic consequences. How does Mahatmaji like our people buying pictures of deities (they all buy because they need them) printed in Germany and Japan? And I have seen, he continued, our poorest villagers buying bangles and anklets and necklaces and ear-rings made in Japan because they are fast losing faith in our own. When the poorest of our people need these things, will not Mahatmaji help us (artists in general) to direct these needs and make them believe once more in the beauty of our native forms?

But will Gandhiji consider?

The Sino-Indian Cultural Society

It may be in the memory of our readers that Prof. Tan Yun Shan and Prof. Chan Yu Sen were with us in 1934 organising the Santiniketan Branch of the Sino-Indian Cultural Society one of the objects of which will be the establishment of a Chinese Hall at Santiniketan for Sino-Indian researches. The Professors left for China in September last year to start propaganda for the cause. We are glad to be able to announce that their work in China is briskly pro-

gressing. Through their efforts the Visva-Bharati Library has recently received from the National Library of Peiping about 200 volumes of Chinese books and periodicals on a wide variety of subjects medical, scientific, literary and philosophical which indicate the cultural advancement in China in recent times.

It may be mentioned here that we have already in our Library about 1,500 volumes in Chinese language.

Annual Sports

The events and the names of the successful competitors at the last annual sports are given below;—

1. 100 yards flat race for boys.

A

1. Prasanta Bhattacharjee, 2. Annamalai, 3. Shivabrahma Bhattacharjee.

B

1. Suraranjan Chaudhury, 2. Subirmay Ghose, 3. Ramiah.

2. 50 yards Flat Race for girls

B

1. Anima Gupta, 2. Renuka Aich, 3. Kusum Srivastava.

C

1. Reba Guha, 2. Sumitra, 3. Sebarani Maity.

3. 50 yards Flat Race for Children.

1. Shibnath Guha, 2. Alagappan, 3. Bejoygopal.

4. 220 yards Flat Race. (Open)

1. Prasanta Bhattacharjee, 2. Tarapada (Sriniketan), 3. Annamalai.

5. Potato Race. (Girls A, B, C, combined.)

1. Supriya Ghose, 2. Anima Mukherjee, 3. Tripti Banerjee.

6. Long Jump for Boys. (A)

1. Prasanta Bhattacharjee, 2. Kantesh Ray, 3. Kali (Siksha-satra).

7. Long Jump for Boys.

1. Subirmay Ghose, 2. Suraranjan Chaudhury, 3. Patanjali Ukil Banerjee.

8. Long Jump for children.

1. Shibnath Guha, 2. Rabindra Sen, 3. Bejoygopal.

9. Throwing the cricket ball.

1. Tarapada (Sriniketan), 2. Santibrata Biswas.

10. High Jump for Boys (A)

1. Kantesh Ray, 2. Abanindra Sinha, 3. Shivabrahma Bhattacharjee.

11. High Jump for boys (B)

1. Patanjali Ukil Banerjee and Subirmay Ghose, 2. Suraranjan Chaudhury.

12. Kangaroo Race. (School Open)

1. Kantesh Ray, 2. Lali (Siksha-Satra), 3. Ankushbijay Sen.

13. Kangaroo Race (Children).

1. Miru (Siksha-satra), 2. Sukumar Mitra, 3. Anil Banerjee.

14. Slow Cycle Race. (Open).

1. Kantesh Roy, 2. Shivabrahma Bhattacharjee, 3. Dwarakadas Patel.

15. Three-legged Race. (School Open).

1. Kali and Anil (Siksha-satra), 2. Kantesh and Subirmay, 3. Samarendra and Jagatbandhu.

16. Three-legged Race. (Children)

1. Alagappan and Muthu, 2. Rabindranath Sen and Bijoygopal, 3. Sista and Sunil Banerjee.

17. Orange Race. (Girls)

1. Kusum Srivastava, 2. Umarani Sarkar.

18. Orange Race. (children)

1. Bijaysankar Agnihotri, 2. Subrata Gupta, 3. Anil Banerjee.

19. Skipping. (Girls, group A.)

1. Mamata Bhattacharjee, 2. Priti Roy, 3. Kusum Srivastava.

20. Skipping (Girls, group B.)

1. Sukriti Roy, 2. Anima Gupta, 3. Tooltool.

21. Cock-fight. (Open)

1. Shivabrahma Bhattacharjee, 2. Santibrata Biswas.

22. Cock-fight. (School B)

1. Gourgopal Sinha, 2. Ankushbijoy Sen.

23. Musical Chair. (Girls)

1. Amiya Ghose, 2. Kusum Srivastava, 3. Anima Mukherjee.

24. 440 yards Flat Race. (Open)

1. Tarapada (Sriniketan)

2. Kantesh Roy, 3. Annamalai.

25. Jar Race. (Girls)

1. Santi Mitra, 2. Kusum Srivastava, 3. Prity Roy.

26. Pillow fight. (A)

1. Shivabrahma Bhattacharjee.

27. Pillow fight. (B)

1. Subirmay Ghose, 2. Gourgopal.

28. 75 yards Flat Race for Senior Girls.

1. Selina, 2. Haimanty Chakravarty, 3. Parul Chaudhury, and Bimala Terway.

29. Slow Cycle Race. (School B.)

1. Subirmay Ghose, 2. Suraranjan Chaudhury.

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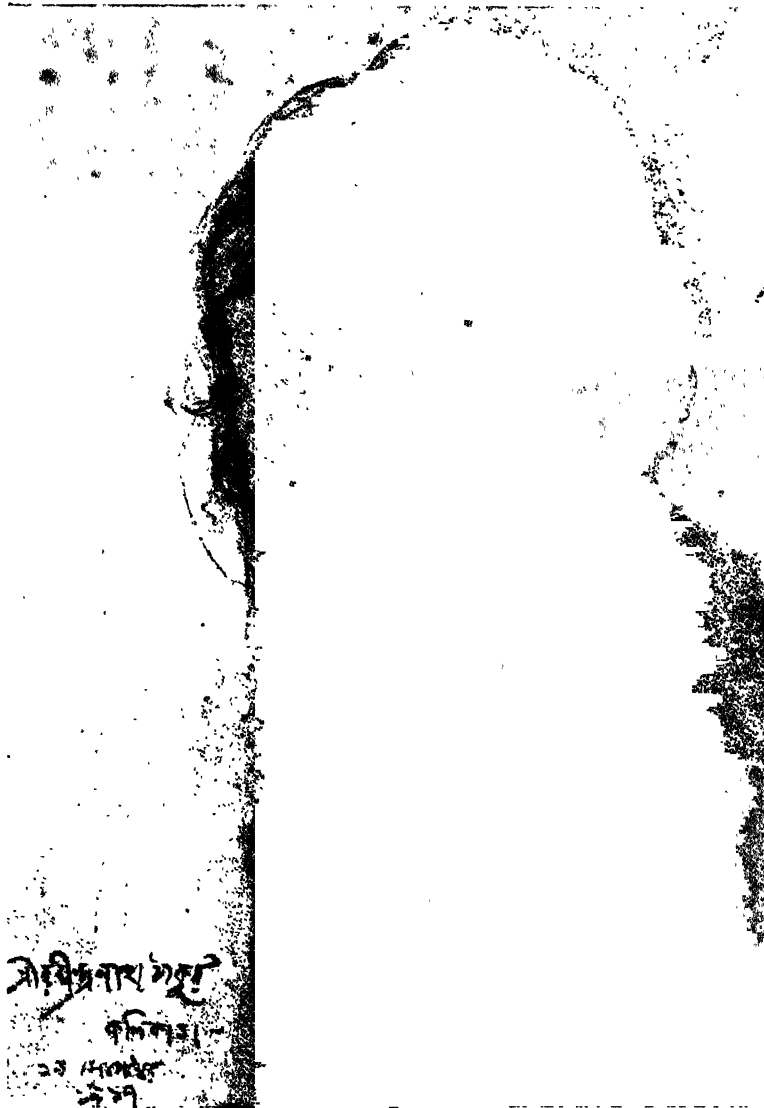
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VISVA-BHARATI NEWS

BIRTHDAY NUMBER



By Mukul Dey

(With kind permission of Abanindranath Tagore)

Vol. III.

MAY, 1935

No. 11.

THOUGHT RELICS

I believe that there is an ideal hovering over and permeating the earth,—an ideal of that Paradise which is not the mere outcome of fancy, but the ultimate reality in which all things are moving. I believe that this vision of Paradise is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the gladness of springtime, the repose of a winter morning, in the beauty of human face and wealth of human love. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. It reaches our inner ears without our knowing it. It tunes our harp of life, urging us to send our aspiration beyond the finite, as flowers send their perfume into the air and birds their songs.

Rabindranath Tagore

Rabindranath's Seventy-fifth Birthday Celebration

On the 8th. May, (25th. Baishakh) the inmates of Santiniketan and Sreeniketan will meet at the mango-grove at 6. 30 in the morning to offer their *arghya* to Rabindranath Tagore on the occasion of his 75th. birthday. Immediately after the ceremony, a procession will be formed which after going through the main streets will reach the new mud-hut at Uttarayan at about 7. 30. The Griha-Pravesh ceremony will then take place.

The house which will bear the name of "Shyamali" will henceforth be the residence of the Poet.

All the members of both the institutions will be entertained in the evening at an open-air dinner at Santiniketan. We understand the *adhyapakas* are arranging to stage the celebrated comic-sketch, "Birinchi-Baba" by "Parasuram" the same evening.

Santiniketan and Sriniketan

An exhibition of the textile products of the Sloyd Weaving section was held at the Kalabhavana Museum during the first week of April. The instructress Miss I. Jeanson is to be congratulated on the rapid progress her students have shown in the work.

Prof. K.A. Wadud of the Dacca Intermediate College delivered the Nizam lectures for this year on the 26th., 27th., and 28th. March. Rabindranath presided over the lectures, the subject chosen being the Hindu-Moslem conflict. The three lectures were entitled as follows:—I) An account of the Mussalmans, II) The Awakening of the country and, III) The way out.

Mr. J. Martyn, till recently a teacher in Harrow School and now on the staff of the Public School just started at Dehradun, paid a short visit here on the 20th. March to study the educational methods followed in this place. He had a few discussions

with the dormitory teachers, especially on problems connected with residential Schools.

Among the recent visitors to the ashrama mention may be made of the following:—Prof. M.A. Khanna of the Department of Economics of the Rangoon University, Mr. Imamura, the special representative of the Nagoya Newspapers of Central Japan, S.J. J. C. Kumarappa, and Khan Bahadur Abdur Rahaman Khan, the Inspector of Schools of the Burdwan Division. Prof. Khanna gave a talk to the students on the economic condition of the Burmese people.

Gourgopal Ghose and Kalimohon Ghose had been to Dinajpur to attend the Agricultural and Industrial Exhibition in connection with the Bengal Provincial Conference, as representatives of Visva-Bharati.

(Continued on page 7)



Monika Devi

Fugitive Impressions of Bolpur

Syed Mehdi Imam B. A. (Oxon) Barrister-at-law.

A creed is a rod,
And a crown is of night;
But this thing is God,
To be man with thy might,
To grow straight in the strength of
thy spirit and live out thy life
as the light.

A. C. Swinburne: Hertha.

My visit to Santiniketan was a disillusionment. I went to see the realisation of the Poet's dream. I found neither fancy nor cloudland: I found actuality. Schools and Colleges, telegraph and telephone, hospital and housing, modern comfort and cleanliness—these were the striking features to the outward observer.

But to the inner vision there was something different, something more vital, breathing the living energy of man. Santiniketan is not a collection of buildings. It is a hive of activity. Material provision has its place here as a thing necessary for the working of the spirit. It subserves the interest of the workers. The students are the breath of the institution. They turn the place from a wilderness into a modern community of culture, standing aloof and alone from the class-hatred and creed-war that burn passionately and relentlessly beyond its borders. Here the youth of our country are free from the stress and strain of the examination hall on their faces. The hum of the handloom, the young artist under the open sky, the earnest student busy in social uplift among his neighbours—these are the scenes and pictures of Bolpur. How different in execution is this plan of education, beneath the palms and smoke

of the Indian village, to the system of training in the cities supervised and instructed by a Government with limitless resources. Is it a sensible thing to condemn our youth to squander the short and precious moments of their lives in cramming and cribbing, at the sacrifice of health and happiness, to purchase a degree which gives an illusory prospect of employment? The principle of modern education requires to be revised to meet the demands of our era. Santiniketan does not publish protests; its voice is not loud. It does not proclaim revision; it revises. It is effective without speech; its deeds are its propaganda.

Behind the student life is the active presence of the Poet. By his broad and elastic sympathies, he has created here a fusion of the learning of the East and the West. He has brought into being a miniature internationalism in a country in which internationalism has neither hearing nor support. It is just because the desire outruns the achievement; it is just because the aspiration means a struggle, hard and overwhelming, against the currents of time and circumstance; that the effort and the result, however meagre for the moment, are worthy of praise and emulation. There is no doubt that it is the vigorous personality of the Poet, accessible to students and strangers alike, that is the making of this Colony situated in the romance of the plains of Bengal.

This oasis in modern desert cannot be separated from the Poet's work. His poetry is the archetype of his desire; in Bolpur is the partial fulfilment of his

aspiration. Ideals without action are useless; action without ideals is mischievous. We need the union and synthesis of practice and theory. We do not want religion: we want active service for truth.

Without debate or discussion Santiniketan gets to the deed done selflessly and heroically. Religion comes with service. Service is the flowering of man's spirit in the holiness and righteousness of action.

(Continued from page 4)

A pucca hostel has been built for the Siksha-Satra boys at Sreeniketan. It will be formally opened by the Founder-President on 7th. May at 6 30. p. m.

...

A cable from Venice on the 8th April informed us of the safe arrival of Rathindranath Tagore and party in Europe.

...

We have received information that Mr. J. M. Bottomley, the Director of Public Instruction, Bengal, will pay a visit to the ashrama on 8th. May next.

...

Rabindranath's latest book of poems, called "Shesh Saptak", will be published on the 8th. May synchronising with his 75th. birthday.

...

We are glad to learn that C.F. Andrews will reach here on the 1st. of May and spend a month in the ashrama. It is an extremely welcome piece of news to us as we shall have him for the birthday celebration of the Founder-President to be held on the 8th May.

...

Dr. Karl Hujer of the Prague University was here for a short stay and delivered a number of lectures on astronomy.

...

Rabindranath delivered an address at the *mandira* on the evening of the 13th. April in connection with the Bengali year-ending. On the 14th. morning, he delivered another address welcoming the new year. In the evening there was a musical entertainment in the mango-grove in celebration of the new year.

...

We are glad to announce that Mahatma Gandhi has secured the services of Surendranath Kar in connection with the design of the proposed All India Museum at Wardha.

...

The ashrama will close on Friday the 10th May for the summer holidays and will reopen on Thursday, the 11th July, 1935.

...

During the absence on leave of Rathindranath Tagore, Sriyut Charu Chandra Bhattacharya will officiate as Karma-Sachiva of Visva-Bharati. In the place of Dhirendramohan Sen who has also gone to Europe on deputation leave, Pramadaranjan Ghose will be in charge of the Siksha-Bhavana, (College Department) and Tanayendranath (Ghose in charge of the Patha-Bhavana, (School Department.)

...

Anil Kumar Chanda has been nominated a member of the Samsad by the Founder-President, for the current year.

...

On the 17th. April Rabindranath performed the opening ceremony of a Santhal Bhandar to be run on co-operative basis in a neighbouring Santhal village. The Bhandar has been organised by the Santhals themselves with the help of the Visva-Bharati Institute of Rural Reconstruction.

in the City College Hall. Prof. Anath Nath Bose read an interesting paper on adult education which was followed by a discussion. There was a large gathering. In the same meeting it was decided to celebrate the 75th. birthday of the Poet in Calcutta on Sunday, the 5th. May.

...

Alumni News

Tarakdas Mukherji has joined the Ashramika-Sangha as life member.

...

A meeting of the Ashramika-Sangha took place in Calcutta on the 21st. April

Sreemati Malati Devi, Sjts. Nabakumar Choudhuri and Gopal Reddy, all old students of the Siksha-Bhavana, have been elected to the All-India Congress committee. Sjt. Reddy has also been elected as the Secretary to the Andhra Provincial Congress Committee.

The following is a list of the songs sung on the occasion of the last *Vasantotsava* ceremony with the names of those who took part in the dances interpreting them:—

- ১। বসন্তে ফুল গাঁথলো—(নিবেদিতা দেবী, শান্তিদেব ঘোষ)
- ২। বাকি আমি রাখব না কিছুই—(যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ৩। ফল ফলাবার আশা আমি মনেই রাখিনি রে—(মমতা দেবী)
- ৪। যদি তারে নাই চিনি গো—(নিবেদিতা দেবী)
- ৫। ওগো দখিন হাওয়া—(যমুনা দেবী, নিবেদিতা দেবী, নীলেশ্বর মুখার্জি)
- ৬। বঁধু, কোন্ মায়া লাগলো চোখে—(যমুনা দেবী)
- ৭। সহসা ডালপালা তোর উতলা যে—(কালীপ্রভা দেবী, মমতা দেবী, স্নকৃতি দেবী, নন্দিনী দেবী, শান্তিলতা দেবী)
- ৮। সে কি ভাবে গোপন রবে—(যমুনা দেবী)
- ৯। ও আমার চাঁদের আলো—(নন্দিনী দেবী)
- ১০। ওগো বধু সুন্দরী—(যমুনা দেবী, নিবেদিতা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ১১। কে দেবে চাঁদ তোমায় দোলা—(কালীপ্রভা দেবী, মমতা দেবী, অমলা দেবী, ইন্দিরা দেবী, দীপ্তি দেবী)
- ১২। দূরের বন্ধু সুরের দূতী রে—(নিবেদিতা দেবী, কালীপ্রভা দেবী, শান্তিদেব ঘোষ, নীলেশ্বর মুখার্জি)
- ১৩। তোমার বাস কোথা যে পথিক—(ইন্দিরা দেবী, কালীপ্রভা দেবী, মমতা দেবী)
- ১৪। ওরে পথিক, ওরে প্রেমিক—(সকলে)

Rabindranath appeals to Gandhiji. *

In a celebrated rejoinder to Rabindranath Tagore's plea that the human mind, even the most ordinary, feels the need of transcending the merely "utilitarian" and of feeling the beautiful at some moments of its being—which need must not therefore be neglected—Gandhiji rebuked the Poet for living for the morrow and presenting to his country's gaze "the beautiful picture of birds early in the morning singing hymns of praise as they soar into the sky"; for he (Gandhiji) had had "the pain of watching those who for want of strength could not be coaxed even into a flutter of their wings. The human bird under the Indian sky gets up weaker than when he pretended to retire." The present need of India is therefore absolutely economic, for "to a people famishing and idle the only acceptable form in which God can dare appear is work and promise of food as wages."

Sublime words!—worthy of being made as the gospel of the new India! And the Poet accepted them as such. But he wondered—or might have wondered—how the rebuke applied to him. For he has never advocated that people should sing on empty stomachs, nor that harmonious sounds can perform the function of bread. In fact, he has advocated the Arts because they too, along with food (though not in so primary a fashion) satisfy a genuinely *human* need. And on Gandhiji's side, the Poet was justified in questioning that, if food be indeed the "only acceptable form in which God can dare appear" to the masses, why then did Gandhiji advocate so many other things for them which

could not strictly be justified on economic grounds; for example, that man needs to pray, that "spiritual" women should shave their heads, that married couples should not mate, and so on—"telling the beads of negation"? If therefore self-abnegation be a higher need of man, so may also self-expression of a certain kind be a real need.

This question has come to have an added interest because of Gandhiji's proposal to found an All India Village Industries Museum. When S. J. Kumarappa came to interview Rabindranath in this connection, the latter said to him (I was present): "Please tell Mahatmaji that I appeal to him, since he is endeavouring to found a Museum for the nation, not to limit it to crafts as crafts. Crafts have been the media of artists in all ages, and our artists, as painters, as architects, as decorators, have helped our folks to get increased, and finer satisfaction out of the same material. The economic life of a nation is not such an isolated fact as Mahatmaji imagines and, today, side by side with economic poverty, we are faced with a cultural poverty which puts us to shame—shame that is in no way lessened when we consider what we once were. Our art treasures today are found in museums outside India and our village artists are dying out while the taste of our people is being slowly perverted by foreign fashions, ill-related to our life. Perhaps one day we will have no art treasures left and we will have to go visiting museums in foreign lands to feel pride in our past and pain in our present. Please tell Mahatmaji to consider that

* From *The Visva-Bharati Quarterly*, New Series, Vol I, Part I, May-July, 1935.

art is not a luxury of the well-to-do. The poor man needs it as much and employs it as much in his cottage-building, his pots, his floor-decorations, his clay deities and in many other ways. If Mahatmaji's men go round collecting specimens of village industries, why may they not also look for and collect specimens of the various indigenous arts spread all over our land and waiting to be re-cherished? A section of the Museum may be devoted to it, which will show us how our peoples have lived and are living, and how, in diverse ways, with what material means at their disposal, they have tried to create some *ras* in their life. I would do it myself, but I know only too well that I do not command the resources nor the necessary popular confidence that Mahatmaji commands."

The Poet spoke in a somewhat excited tone. He feels genuinely and acutely on

this point. We daresay Sj. Kumarappa carried this message to Mahatmaji. But will he consider?

Sj. Kumarappa may also have communicated to him what Nandalal Bose said on this point. It is not true, the latter said, that artistic activity has no economic consequences. How does Mahatmaji like our people buying pictures of deities (they all buy because they need them) printed in Germany and Japan? And I have seen, he continued, our poorest villagers buying bangles and anklets and necklaces and ear-rings made in Japan because they are fast losing faith in our own. When the poorest of our people need these things, will not Mahatmaji help us (artists in general) to direct these needs and make them believe once more in the beauty of our native forms?

But will Gandhiji consider?

The Sino-Indian Cultural Society

It may be in the memory of our readers that Prof. Tan Yun Shan and Prof. Chan Yu Sen were with us in 1934 organising the Santiniketan Branch of the Sino-Indian Cultural Society one of the objects of which will be the establishment of a Chinese Hall at Santiniketan for Sino-Indian researches. The Professors left for China in September last year to start propaganda for the cause. We are glad to be able to announce that their work in China is briskly pro-

gressing. Through their efforts the Visva-Bharati Library has recently received from the National Library of Peiping about 200 volumes of Chinese books and periodicals on a wide variety of subjects medical, scientific, literary and philosophical which indicate the cultural advancement in China in recent times.

It may be mentioned here that we have already in our Library about 1,500 volumes in Chinese language.

Annual Sports

The events and the names of the successful competitors at the last annual sports are given below ;—

1. 100 yards flat race for boys.

* A

1. Prasanta Bhattacharjee. 2. Annamalai. 3. Shibabrahma Bhattacharjee.

B

1. Suraranjan Chaudhury. 2. Subirmay Ghose. 3. Ramiah.

2. 50 yards Flat Race for girls.

B

1. Anima Gupta. 2. Renuka Aich. 3. Kusum Srivastava.

C

1. Reba Guha. 2. Sumitra. 3. Sebarani Maity.

3. 50 yards Flat Race for Children.

1. Shibnath Guha. 2. Alagappan. 3. Bejoygopal.

4. 220 yards Flat Race. (Open)

1. Prasanta Bhattacharjee. 2. Tarapada (Sriniketan.), 3. Annamalai.

5. Potato Race. (Girls A, B, C, combined.)

1. Supriya Ghose. 2. Anima Mukherjee. 3. Tripti Banerjee.

6. Long Jump for Boys. (A)

1. Prasanta Bhattacharjee. 2. Kantesh Ray. 3. Kali (Siksha-satra).

7. Long Jump for Boys.

1. Subirmay Ghose. 2. Suraranjan Chaudhury. 3. Patanjal Ukil Banerjee.

8. Long Jump for children.

1. Shibnath Guha. 2. Rabindra Sen. 3. Bejoygopal.

9. Throwing the cricket ball.

1. Tarapada (Sriniketan), 2. Santibrata Biswas.

10. High Jump for Boys (A)

1. Kantesh Ray. 2. Abanindra Sinha. 3. Shibabrahma Bhattacharjee.

11. High Jump for boys (B)

1. Patanjal Ukil Banerjee and Subirmay Ghose. 2. Suraranjan Chaudhury.

12. Kangaroo Race. (School Open)

1. Kantesh Ray. 2. Lali (Siksha-Satra), 3. Ankushbijay Sen.

13. Kangaroo Race (Children).

1. Miru (Siksha-satra), 2. Sukumar Mitra. 3. Anil Banerjee.

14. Slow Cycle Race. (Open).

1. Kantesh Roy. 2. Shivabrahma Bhattacharjee. 3. Dwarakadas Patel.

15. Three-legged Race. (School Open).

1. Kali and Anil (Siksha-satra), 2. Kantesh and Subirmay. 3. Samarendra and Jagathandhu.

16. Three-legged Race. (Children)

1. Alagappan and Muthu. 2. Rabindranath Sen and Bijoygopal. 3. Sista and Sunil Banerjee.

17. Orange Race. (Girls)

1. Kusum Srivastava. 2. Umarani Sarkar.

18. Orange Race. (children)

1. Bijaysankar Agnihotri. 2. Subrata Gupta. 3. Anil Banerjee.

19. Skipping. (Girls, group A.)

1. Mamata Bhattacharjee. 2. Priti Roy. 3. Kusum Srivastava.

20. Skipping (Girls, group B.)

1. Sukriti Roy. 2. Anima Gupta. 3. Tooltool.

21. Cock-fight. (Open)

1. Shivabrahma Bhattacharjee. 2. Santibrata Biswas.

22. Cock-fight. (School B)

1. Gourgopal Sinha. 2. Ankushbijoy Sen.

23. Musical Chair. (Girls)

1. Amiya Ghose. 2. Kusum Srivastava. 3. Anima Mukherjee.

24. 440 yards Flat Race. (Open)

1. Tarapada (Sriniketan)

2. Kantesh Roy. 3. Annamalai.

25. Jar Race. (Girls)

1. Santi Mitra. 2. Kusum Srivastava. 3. Prity Roy.

26. Pillow fight. (A)

1. Shivabrahma Bhattacharjee.

27. Pillow fight. (B)

1. Subirmay Ghose. 2. Gourgopal.

28. 75 yards Flat Race for Senior Girls.

1. Selina. 2. Haimanty Chakravarty.

3. Parul Chaudhury, and Bimala Terway.

29. Slow Cycle Race. (School B.)

1. Subirmay Ghose. 2. Suraranjan Chaudhury.

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B. Bose

BUDDHA

Buddha, my Lord, my Master, thy birth-place is truly here where cruel is the world of men, for thy mercy is to fill the blank of their utter failure, to help them who have lost their faith and betrayed their trust; to forget themselves in thee and thus forget their malignant day.

Take thy seat at their castle-gate before the orgies of their extravagant pride. It is for thee to defeat with the serene light of thine eyes the boundless indignities of the drunken fate of those who trample under foot the shelter of the helpless and forge the chain for the weak.

Rabindranath Tagore

Santiniketan & Sriniketan

Soon after the birthday celebrations, Rabindranath left for Calcutta where on Sunday, the 12th. May, he was given a reception by the Bangiya Sahitya Parisat. There was a large and distinguished gathering of ladies and gentlemen and the poet was presented with a suit of clothes, a gold ring and a fountain pen cased in a silver box.

On the 18th. May last, on the Vaishak Purnima day Rabindranath presided over the birthday celebrations of Lord Buddha at the Mahabodhi Society in Calcutta. He delivered a most stirring address in Bengali, an English translation of which is being published in pamphlet form by the Society. He had also translated a poem on Lord Buddha from the original Bengali for the occasion and it is being published in this issue.

Rabindranath is now staying at Chandernagore in his houseboat, the "Padma." He proposes staying there till the rains break out here.

Rabindranath was the recipient of numerous messages of congratulation and good wishes on the occasion of his 75th. birthday from his friends and admirers from all parts of the world. Amongst them mention may be made here of those received from the Rt. Hon'ble Sir Samuel Hoare, Secretary of State for India, His Excellency Sir John Anderson, Governor of Bengal, the Consul-General for Germany in India and the President of the Society for International Cultural Inter-course in Soviet Russia.

C. F. Andrews arrived in India too

late to take part in the poet's birthday celebrations, having been detained in England for some important discussions with the authorities. He is now staying at Simla and is busy giving finishing touches to his coming book on the Indian political situation. He will spend the monsoon term with us at the ashrama.

Advices have been received here that Rathindranath Tagore and party will reach Bombay on 8th. July next. He is at present staying with Mr. L. K. Elmhirst at Dartington, Devon, carrying on very important discussions regarding the future of Sreeniketan.

Mons. Alain Danielou has arrived in India driving his own car by the land route. It will be remembered he came to Santiniketan three years ago and on his return home formed the Association des amis de Tagore in France. He will make a film life of the ashrama for exhibition in Europe. It is hoped that the Association will be able to put up a France House quite soon at Santiniketan. They are arranging to send out a celebrated French sculptor this autumn for helping in the work of Kala-Bhavana.

The Visva-Bharati Publishing Department is soon publishing a big book on Dadu, the great mediaeval saint of India, by Kshitimohan Sen, the present Principal of Vidya-Bhavana. It will be remembered that Principal Sen has spent close upon a quarter of a century collecting materials on the matter, traversing the whole of north India for the purpose. The first copy of the issue was presented to

(Continued on page 97)

The Post bag of Rabindranath Tagore.

(In light vein.)

A.K.C.

A big man's postbag in these modern times must obviously be large and interesting and our Poet's is no exception either to the general rule. Perhaps the most interesting feature of the large number of letters and parcels that reach him daily is that generally they are from people whom he does not know himself and had of course never met in life. Really personal letters are but few and these are quite naturally dealt with by the poet himself. The responsibility for tackling the rest falls on his secretary, a task which is at once both interesting and irritating.

Speaking scientifically, the letters can be divided fivefold. My first set would be the personal letters which comparatively speaking are not so numerous. They are generally from relatives and friends; there are a few who write quite regularly, and one or two quite voluminously. Incidentally, a letter specially marked personal or private is almost without fail not a personal one but they invariably are letters of supplication.

The second class is letters demanding autographs or photographs or specially composed poems. The autograph demands are from all parts of the world, U.S.A. easily heading the list, with Germany as a bad second. These American autograph hunters must be an interesting specimen of humanity. They generally deliver impassioned orations in these letters on the quality of Rabindranath's poetry and tell him how their lives have all been moulded by his philosophy, following up

at the bag end with an humble request for the Master's autograph or photograph "to be framed up on my wall by the side of those from President Hoover, General Dawes, Mrs. Aimee MacPherson and Betty Nuthal." I am only quoting the four generally common names from a long list invariably supplied. In the same class one may put in the not infrequent demands for prefaces, forewords etc.

My next class would be the so-called literary correspondents. They are mostly budding poets from the great presidency in the south of India. It seems it is the favourite pastime of all youngmen of Madras to write English poetry. I naturally cannot make a grievance of it but it is sad for myself that 75 percent of these poetasters should send their manuscripts to Rabindranath for appreciation and on rare occasions for correction or brushing up. There are not a few of these literary aspirants who request Rabindranath to publish their literary fragments himself adding generously that "the profits may be utilised for the great cultural work our Poet is doing at Santiniketan." I have general instructions to tell these young poets that Rabindranath himself does his literary work in his own mother-tongue and that he feels that all of us should patronise our own languages and not attempt writing poems in a language whose spirit would ever remain foreign to us. A young poet from Travancore took me to task quite severely for giving him this piece of advice from Rabindranath. In more agony than wrath he wrote,

“Alas, even the great Rabindranath has after all feet of clay. Pray what is foreign? I who have been fed on the milk of Shakespeare, put to sleep to the music of Swinburne, cannot look upon English language as foreign and must also protest against your doing so. But perhaps you have been misrepresenting Rabindranath, for did he not himself get the Nobel prize for English poetry?” To his own admission he was but 19, and had a wonderfully wrong sense of the syntax and spelling of the English language. But then, one who has been wet-nursed by the great Shakespeare has surely better qualifications than anybody else to versify in English. Perhaps while discussing this class of letters, I should not forget the 15 years old young lad of Barisal who wanted the Poet to write for him a poem fully expressing the great love he bore to a sweet lady of 13, named Kanak, also of the same interesting town and his neighbour as well, but who for some unfathomable reason, had hitherto remained as cold as a leg of mutton to all his ardent wooing. Rabindranath is a benevolent old poet whose heart readily responds to human suffering, especially of the young. But strange to say, he remained deaf to this very pressing and extremely romantic appeal.

The next group I would hurriedly dismiss. They are too poignant for any ribald reference. I am referring to numerous letters of appeal for charity or help of some sort that come to him from all parts of the country. Very sad reading these are, and most of them are undoubtedly absolutely genuine tales of suffering. They come from helpless old people, left dilapidated by pitiless time, from widows left penniless by impecunious husbands, often burdened with children and from poor students.

From the standpoint of the outsider my last bunch of letters would surely be the most interesting. I have inherited a precious and quite a bulging file of letters from my predecessor in office, marked P. L. These two letters, I was informed stand for the ‘peculiar letters’ that the Poet receives from time to time. Some of them were sent to a merry magazine in America and were reproduced verbatim. They proved a great success and we had demands again from the editor. What a collection! Often in my moments of leisure I browse amongst them, and derive almost the same amount of enjoyment as the wise philosophical sayings of Wodehouse’s inimitable Jeeves bring to my mind. While going through these one cannot help thinking that this wide world is only inhabited by mentally defectives. Take for instance, the Roumanian doctor who some three years ago had literally been eating his heart out to marry a daughter of an (any) Indian Maharajah. Failing Rabindranath’s successful intervention on his behalf he threatened a fast unto death in the most approved manner. The Roumanians are gallant, there can be no doubt about it. Then take for instance, the “Buddha of Kali from Purnea.” He informs the Poet at regular intervals that God specially had commanded him to seek Rabindranath’s help to publish him before the world. He could cinematographically show the existence of “human soul.” He sought the Poet’s help, to finance him to go to Hollywood to produce the film, promising him a very generous 25 percent of the gross takings. The project was, however, not without its difficulties as the acting should only be done by “well known virgins and strict monotonists.” Was monogamists meant by the last word, I am not quite sure. Then

there is the Poet of Chandannagore. I am really in love with this old man. (I do not know him, but some how I have a feeling he is an oldish pleasant green-grocer. Lest my illusion breaks, I have refrained from looking him up, though I know his address and I am writing this from his native city). This gentleman every month regularly sends a standard exercise book filled up with topical verses written in old *payar* form of poetry. These manuscripts begin with a salutation from the author, to the "Well-illuminated great Thakur mahasai." They are sent per registered poet with acknowledgement due. He evidently reads the papers closely; when on tour, we have got the manuscript on the due date addressed correctly to our various camps. Once he sent Rabindranath Rupees five to forward to Mahatma Gandhi. He is

extremely altruistic and has never any demands for himself. Perhaps that is why I love him so much. Recently he was sojourning in Benares; I got the information from his own poems. Rabindranath was also in Benares, having gone there to deliver the convocation address at the University. As I was entering the Hall at the tail end of the Vice-Chancellor's procession, a University officer gave me the familiar packet. Our friend had not failed us on the appointed day!

I will conclude with another set of correspondents, they are all for information about the Nobel Prize. How to get it, where to apply, what fees to pay? and such questions. One old mukhtear from Bankura took the trouble of coming in person to Santiniketan to seek information on the matter. He had written a history of the world in poetry.

(Continued from page 94)

the poet on the occasion of the 75th. birthday celebrations.

...

Maulana Ziauddin of the department of Islamic Studies has been working on editing an old grammar and vocabulary of the Braja-Bakha, a copy of which he got out of the India Office library in London. It is interesting to recall that the copy he was working upon belonged to Sir William Jones. The monograph is almost ready out of the press and will be published within the next few days. The Maulana Shahib has also translated a number of Rabindranath's poems in Urdu and Persian. These two volumes also are being published soon by the Visva-Bharati publication department.

The month of May has been this year exceptionally dry in most parts of India. The newspapers have been full of accounts of grilling heat and sweltering people. The inmates of the ashrama have been stoically bearing their share of it, till at last they have thought it fit that their case should not go unrepresented. The maximum temperature reached on the 1st of May was 101.3. The whole of May it has varied between 101 and 114, the thermometer having recorded more than 108 on ten days. The rainfall during the month has been 1 inch. The tube-well has been put to the severest test and may be said to have stood it well.

...

We have pleasure in announcing that the services of Srijut Suren Kar as an architect artist are being eagerly sought for

all over India. He is leaving Santiniketan on the 4th June and will first stop at Adyar, Madras, where he will make a preliminary survey of the site on which the Theosophical Society is contemplating the erection of quite a number of buildings in connection with the proposed Besant Memorial School. From Adyar he makes straight for Rishi Valley, near Madanapalli, Chittoor District, Madras. The authorities of the Rishi Valley School, run by the Theosophical Society, have entrusted certain extensions to their existing buildings to the care of Sriji Kar. His next engagement is at Wardha. The All-India Village Industries Association, under the guidance of Mahatmaji is going to have a museum constructed at Maganvadi to house the products of village industries. The plan of the museum has been left in the hands of Sriji Kar.

...

Alumni News

We offer our congratulations to Dr. Malik, who had been a student in the Vidya-bhavana before he started for Vienna to qualify himself for an eye-specialist. He has since returned home, having creditably gone through his course of studies. We wish him well.

...

A meeting of the Ashramika Sangha took place on April 6, in the City College with Sj. Satyajiban Pal in the chair. A resolution condoling the death of Santvana Guha, Rama Kar, Kritindranath Tagore was moved from the chair and adopted all standing. Nirmal Chandra Chattopadhyaya then read an instructive paper on Satischandra Roy and his writings, in course of which he made a detailed study of the late poet's

literary powers. Sj. Achyuta Chandra Sarkar related his personal reminiscences of Satischandra's simple and unostentatious life. The meeting then came to a close.

...

Under the auspices of the Ashramika Sangha, Calcutta Branch, the former students and teachers resident at Calcutta celebrated the 75th birthday of Gurudeva on the 5th May evening at the residence of Sj. Sudhiranjan Das. Dr. Sunitikumar Chatterjee presided over the function, who opened the evening's programme with a prayer for Gurudeva's long life. Sm. Nirupama Devi, Sj. Satish Ray & Sj. Nirmal Chandra Chattopadhyaya read their own poems. Sj. Pramatha Bisi recited *Tapobhanga* and Srimati Anima Pal recited *Panchishe Baisakh*. Sj. Bijaylal Chattopadhyaya gave a reading from *Jibansmriti* and Sj. Anathnath Basu read a poem from *Seshsaptak*. Sj. Achyutachandra Sarkar read from an article by his late father Akshaychandra, who had paid eloquent tribute, even fifty-two years ago, to Gurudeva's genius.

...

The death of Nirmaljiyoti Burman, formerly a student of the Pathabhavana, occurred in May. Our sincerest condolence to the bereaved family.

...

We also regret to announce the death of Santiranjan Bose, which took place near Ranaghat in the district of Nadia in circumstances which to us are still shrouded in mystery. He was a student in the school department for a number of years and left Santiniketan after having matriculated in 1933. We offer our heart-felt condolence to the bereaved parents.

...

We further regret to announce the death of Sarat Kumar Roy, formerly

an adhyapaka of the ashrama, which occurred in Calcutta on the 3rd June last, at the age of fifty-six. He served the institution for a pretty long time, and gave all his time to the students. The old boys in his days cherish and will ever cherish a dear memory of his life in the ashrama characterised by singular integrity of purpose, devotion to ideals, and rare qualities of the heart. We offer our deep sympathies to the bereaved family. His life deserves more than a passing notice and we hope to do some justice to it in a future issue of the *News*

...

Marriage:

Anathnath Basu, formerly an adhyapaka, to Srimati Sushila Ghose in Calcutta in May.

Dhirsingh Nahar, formerly of the Pathabhavana, to the daughter of Babu Jagatpat Singh Dugar in Calcutta on the 4th of May.

Anant Raghunath Ajarekar, formerly a student of the Pathabhavana, to Srimati Sarala Devi in March.

The Sino-Indian Cultural Society

We are glad to report that considerable progress has been made in China with regard to the Chinese Hall to be established at Santiniketan under the auspices of the Sino-Indian Cultural Society. Already a large consignment of Chinese books has been received here from

China for the library to be attached to the Hall. Now, our friend Prof. Tan Yun-Shan has informed us that the Society has received a donation of ten thousand Chinese Dollars, (little more than 10,000 Indian rupees) under the will of Mr. Tai Chi-Tao, the President of the Examination Yuan of the National Government of China. Another fifty thousand dollars have been received for the establishment of the Hall. Apropos this, Prof. Tan Yun Shan writes as follows in his last letter to the General Secretary, Visva-Bharati:—
“Let me report to you with delight that the Sino-Indian Cultural Society in China has been formally and successfully inaugurated at Nanking, after a long preparation, with Dr. Jsai Yuan-pe, President of the National Central Research Institute in the chair at the inaugural meeting. For the Chinese Hall at Santiniketan, we have had one donation of fifty thousand Chinese dollars (a little more than Rs. 50,000) already, of which 30,000 dollars are for the building and 20,000 for purchasing books. The building money will be sent to Visva-Bharati in Gurudeva's name through bank and the books will be sent to Santiniketan direct. I hope to be able to come to Santiniketan soon.”

We consider it extremely fortunate that in spite of the difficult times China is going through now, so much progress should have been made in such a short time. The Chinese Hall here will be an important link of cultural intercourse between the two great countries of the East.

CHAR ADHYAYA

A

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